

Required Texts:

- W. Walker, A History of the Christian Church. Scribners.
H. Bettenson, Documents of the Christian Church. Oxford paperback.
T. Ware, The Orthodox Church. Penguin paperback.
C. Chadwick, The Reformation. Penguin paperback.

No class 17 Feb -

500-1600 AD

Problem Areas:

Schism between East and West
Church and Nationalism
Renaissance and Reformation

Assignments:

- Thematic Outline of Walker - 20 Feb
— Book review of Ware (2 page, double-spaced) *midterm*
— Book review of C. Chadwick (2 page, double-spaced) *Final*
— Term Project (Journal of Research with Search Bibliography) 10 double-spaced pgs

Material for the Midterm Exam:

The exam will be a combination of objective and essay questions. It will cover the first problem area, i.e., Schism between East and West. The exam will be held during the regular class period on Wednesday, March 15. The material for the midterm will be taken from the notes distributed, the Professor's lectures, the debates and class discussions, Walker, 131-210, Bettenson, 89-102 and the whole of (Ware's The Orthodox Church.)

Term Project:

Each student will receive a model term project on which to base or model one's own journal of research. Work day for this project is Wednesday, April 12. There will be no class on that day in order to facilitate typing the project. The project is due on Friday, April 14.

Final Exam:

The final exam will be held for Section A on Monday, May 22 at 8:10 am and for Section B on Wednesday, May 24 at 8:10 am

Consulting the Professor:

Office: Foley 310; office phone 642-2853; home phone 213-642-3170

Office Hours: Mon. 3:30-5:00, Thurs. 3:30-5:00, Fri. 9:00-10:00

Teaching Hours: Mon. 10:10 & 12:10; Tues. 9:35; Wed. 10:10 & 12:10 & 3:00-5:40;
Thurs. 9:35; Fri. 10:10 & 12:10.

Tuesday is my study day and I am unavailable after 11:00 am.

H.J. Ryan, SJ

Father Herbert J. Ryan, S.J.: Course Grades

Marking System: The final grade for the course is computed on the sum of four 25 point segments.

- (1) Class assignments and participation
- (2) Mid-term examination
- (3) Typed term project
- (4) Final Examination

The numerical grade scale translates into the following letter grades:

- 100-93 = A
- 92-85 = B
- 84-76 = C
- 75-68 = D

Grades are awarded absolutely. Therefore the marks given for the course are not computed on a curve.

Exemptions from Final Exam: Those students may be exempt from the Final Exam who have fulfilled the following conditions. They must have:

- (1) Handed in all assignments on time
- (2) Achieved 68 out of 75 points
- (3) Notably contributed to class discussion.

H. J. Ryan, S.J.

History of Christianity II (500 - 1600 A.D.)

Problem Area:

I Schism between East + West

Questions:

What divided the communio?

Theory:

Ware ↔ Dornik
Herfenrother
Henri Pirenne

Key Points:

When the division occur?
Why did division happen?

Insights:

What 'cultural' differences give rise to divisive religious issues?

II Church + Nationalism

How did the Roman Primacy in the undivided communio of the Patristic period evolve into a primacy of jurisdiction in the mediaeval?

(Dornik
Fliche
Anastos)

What is the relationship between eigenkirche, Gregorian Reform + the East-West Schism?
What are the historically experienced strengths, weaknesses + trials of the primacy of jurisdiction?

The evolution of the Roman primacy into one of jurisdiction is an example of how 'cultural' differences can give rise to a divisive religious issue.

III Renaissance + Reformation

What are the Renaissance + Reformation and how are they related to one another?

Burchhardt
↓
Kriesteller +
Pinkerhaus
↓
O. Chadwick

What was Europe like on the eve of the Reformation?
What are indulgences?
What was Luther's contribution to the Reformation and to the Church? What relation is there between the Continental Reformation + the English Reformation?

Since Christian doctrine develops with the life of the Christian community, revelation is the criterion to distinguish the message of Christ from the various cultural adaptations of that message.

H. J. Ryan, H.

<u>Place</u>	<u>Year</u>	<u>Question</u>	<u>Person</u>	<u>Answer of Church</u>
Nicaea	325	Is Jesus God?	Arian	yes. ὁμοουσιος = same level of being as Father
Constantinople	381	Is Holy Spirit God?	Macdonius	yes. ὁμοουσιος = same level of being as Father + Son
Ephesus	431	Is Mary the Mother of God?	Nestorius	yes. Because Jesus is 2 nd Person of the Blessed Trinity and God + Mary is Jesus' Mother ∴ Mary is Mother of God.
Chalcedon	451	How many we call Jesus both Eudyches True God + True man?		Jesus has 2 Natures (φύσεις) 1 human + 1 divine. These Natures <u>remain distinct</u> but are joined in the Person of the Second Person of the Blessed Trinity. Person = ὑπόστασις (hypostasis) ∴ Hypostatic union

RS 321 History of Christianity: RESERVE SHELF

949.5 B261	N. Baynes/H. Moss	<u>Byzantium</u>
2 131 D988	Dvornik, Francis	<u>Byzantium and the Roman Primacy</u>
282 D988	" "	<u>Byzance et La Primauté Romaine</u>
709.495 f D988	" "	V.6 <u>Dumbarton Oaks Papers</u> V.7 " " " "
320.9 D988	" "	V.1 <u>Early Christianity and Byzantine Political Philosophy</u> V.2 " " " " " "
282 T971 v. 82	" "	<u>The Ecumenical Councils</u>
947 D988	" "	<u>The Slavs in European History and Civilization</u>
281.9 D988	" "	<u>The Idea of Apostolicity</u>
943.022 D988	" "	<u>The Making of Central and Eastern Europe</u>
937.7 D988	" "	<u>The Slavs, Their Early History and Civilization</u>
949.5 085	Ostrogorski, G.	<u>History of the Byzantine State</u>
9 52	Jenkins, Romilly	<u>Byzantium</u>
914. R495	Rice, David	<u>The Dark Ages</u>
949.5 R495	Rice, D. Talbot	<u>The Byzantines</u>
949.5 S899	Strantos, A.N.	V.1 <u>Byzantium in the 17th Century (602-634)</u> V.2 <u>Byzantium in the 17th Century (634-641)</u>
	" "	

History of Christianity II

Problem Area I: Schism between East + West

A. Factual Data:

1. Social + Political + Economic factors leading to division
2. "Communion" Broken in:
 - a) Acacian Schism (484-519): restored by the Formula of Hormidas (515)
 - b) Photian Schism (867-869): restored by Fourth Council of Constantinople (870)
 - c) 1054, Cerularius
3. Influence of the Crusades
4. Attempts at Unity
 - a) Second Council of Lyons (1274) - D. Thomas Aquinas
 - b) Council of Florence (1439-1442) brought back Armenians
 - c) "Uniatism"
 - d) Contemporary efforts
 - i) Vatican Conference (1907-1936)
 - ii) World Council of Churches
 - iii) International RC + Anglican dialogue

B. Historical Theory: The Pirenne Thesis

C. Theological Issues: Cultural differences and the teaching authority of the Roman See

I: Schism between East & West

A. Factual Data:

1. Social, Political, Economic factors leading to division:

Social: (a) language; Greek speaking East, Latin West
(b) ethnic; Germanic, largely "Romanophiles", settle in West
(c) religion; Germanic tribes are Arian Christians or pagans in West; while East badly divided over Council of Chalcedon (451)
Egypt + Syria + Palestine develop into "Monophysite" lands.
Byzantine Emperors' demand of religious unity of Empire leads to search to find verbal formula to satisfy both dogma of Chalcedon and "Monophysites".

Political: With death of Theodosius (395 A.D.) Empire permanently divided into West (Honorius) and East (Arcadius). West increasingly engaged in struggle for defence against migrating Germanic tribes. Complete breakdown of Western imperial government. East successfully centralises government, wards off invaders and creates autocratic, monolithic government which subjects Church to government control.

Economic: East opens new markets in area bordering on the Black Sea, develops Balkan lands, Ukraine, Volga river valley and Crimea. East continues as urban, industrial, trading society. Constantinople thrives as centre of commerce. West, occupied by Germanic tribes, becomes increasingly rural. Commerce & industry decay and cities decline. Economic unit becomes large, landed estate which aims at self-sufficiency. Most successful areas are Ravenna in Italy and Toledo in Visigothic Spain.

Bibliography: Peter Brown, The World of Late Antiquity AD 150-750. Harvart Brace Jovanovich, Inc., London, 1974.
J. N. Hillgarth (Editor), The Conversion of Western Europe 350-750. Prentice-Hall, Inc., Englewood Cliffs, 1969.

I. A.

2. "Communis" broken in:

a. Acacian Schism (484-519): restored by Formula of Hormisdas (515)

Bibliography: Edward Schwartz, Publizistische Sammlungen zum acacianischen Schisma. Munich, 1934.

Eligius Dekken, Clavis Patrum Latinorum, Beyerle, Bruges, 1951, * 1683-1684.

Ekkehard M. Haacke, Die Theodosienformel des Papstes Hormisdas. PUG Press (Analecta Gregoriana xx), Rome, 1939.

Travis G. Jalland, The Church and the Papacy. SPCK, London, 1944.

The Point at Issue: Acacius, Patriarch of Constantinople and Peter Mongos, Monophysite Patriarch of Alexandria, composed in 482 the Henotikon (unification), a formula which accepted as the basic statement of the Christian faith that made at Nicaea, Constantinople I + appended to it a condemnation by name of both Nestorius (Ephesus) and Eutyches (Chalcedon). In effect the Henotikon rejects the Council of Chalcedon. The Emperor Zeno, seeking the religious unity of the Byzantine Empire issued it in 482 and in 484 required its acceptance by all bishops of the Empire. The Catholic Patriarch of Alexandria, deposed by the Emperor + Peter Mongos installed in his place appealed to Pope Felix. The Pope upheld Taliaia, the deposed Patriarch of Alexandria and excommunicated Acacius.

In 518, Justin I (518-527) a Catholic, with no sympathy for the Monophysites, became Emperor. Justin made John II (518-520) Patriarch of Constantinople and the new Patriarch summoned a synod in 518 and insisted that the bishops accept the Council of Chalcedon (451). The Synod asked Pope Hormisdas to send legates to restore communion. Hormisdas sent the legates with instructions that all bishops were to sign a formula of union (Illyrian text) based on one he had composed for Spain in 515. This text (Illyrian text) and the Illyrian text follow in photo-offset.

Chronology of Acacian Schism (484-519)

- 474 Zeno (Tarasiodina) becomes Emperor
- 476 Basiliscus, a Monophysite, crowned; Zeno in exile: Basiliscus is ally of Timothy the Cat, Patriarch of Alexandria & Peter Fuller, Patriarch of Antioch
- 477 Restoration of Zeno
- 482 Zeno publishes the Henotikon (written by Peter Mongos of Alexandria & Acacius Patriarch of Constantinople)
- 483 John Talaia, Catholic Patriarch of Alexandria, refuses to sign Henotikon, exiled, flees to Rome & appeals to Pope Felix
Felix sends Vitalian & Misenus to Constantinople, bribed by Acacius, they return to Rome
- 484 Synod of Rome: Acacius "cut off from communion" because he was in communion with Peter Mongos
- 494 Pope Gelasius writes to Anastasius I "Concerning the two-fold supreme power on the earth". Anastasius is Monophysite in sympathy.
- 500? The "Gelasian Decretals" compiled & published: Parts III & IV deal with the organization of the Church. Part III, the Primacy of the Roman Pontiff; Part IV, the Authority of Ecumenical Councils. Part III does NOT list Constantinople in the ordering of the sees (1st Rome; 2nd Alexandria; 3rd Antioch - because of their relation to Peter & Mark). Part IV admits power of ecumenical Council to alter the arrangement of sees after Rome. In effect, opens door to reunion but establishes principle of apostolicity
- 515 Greek bishops appeal to Hermidas for union: Hermidas sends "Illyrian text"
- 516 Synod of Illyricum chooses John, Metropolitan of Nicopolis
- 517 Hermidas sends "Hispanic text" to Spanish bishops with Gelasian Decretals
- 518 Justin I Emperor. Nephew Justinian desires union & "re-establishment of one empire". Accepts theory proposed in Gelasian letter to Anastasius: "Auctoritas sacra pontificum et regalis potestas"
- 519 Formula of Hermidas signed by 2,500 bishops. NB some formula used in 869 to end Photian Schism (IV Constantinople) & basis of 1870 Vatican I

Greek Text of Jerro's Henotikon

This text has come down to us in Eusebius, Historia Ecclesiastica III, 14, 2 and is printed in PG 86.1, 2599.

Note that nowhere in the Greek text is the terminology of Chalcedon used. The words used at Chalcedon were:
ΦΥΣΙΣ = "nature" and ΥΠΟΣΤΑΣΙΣ = "person"

Furthermore, the last sentence of the Henotikon is, in Greek, an explicit rejection of the Council of Chalcedon.

- (4) ^{we confess} ὁμολογοῦμεν ^{the only begotten son of God} τὸν μονογενῆ ^{son} τοῦ θεοῦ υἱὸν καὶ θεόν, τὸν κατὰ ἀλήθειαν ἐναν ^{man} ἄνθρωπιν, τὸν κυρίον ἡμῶν Ἰησοῦν χριστόν, τὸν ὁμοουσιον τῷ Πατρὶ κατὰ τὴν θεότητα καὶ ὁμοούσιον ἡμῖν τὸν αὐτὸν κατὰ τὴν ἀνθρωπότητα, κατελθόντα καὶ σάρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ θεοτόκου, ἐνα τυγχάνειν καὶ οὐ δύο, ἑνὸς γὰρ εἶναί φάμεν τὰ τέθλυματὰ καὶ τὰ πάθη, ὅπερ ἐκουσίως ὑπέμεινε σαρκί. - (5) τοὺς γὰρ διαρροῦντας ἢ συχέοντας ἢ φατλασίαν εἰσάχοντας, οὐδὲ ἔλως δεχόμεθα. Ἐπειπερ ἡ ἀναμάρτητος κατὰ ἀλήθειαν σάρκωσις ἐκ τῆς θεοτόκου προσθήκην υἱοῦ οὐ πεποίηκε. Μεμένηκε γὰρ τριάς ἢ τριάς, καὶ σαρκωθέντος τοῦ ἑνὸς τῆς τριάδος θεοῦ λόγου. (6) εἰδότες οὖν ὡς οὔτε αἱ ὀχλαὶ πονταχοῦ τοῦ θεοῦ ὀρθόδοξοι ἑκκλησίαι, οὔτε οἱ τούτων προϊστάμενοι θεοφιλέστατοι ἱερεῖς, οὔτε ἡ ἡμετέρα βασιλεὺς ἑτέρου συμβόλου ἢ ὅρου πώποτε παρὰ τὸ εἰρημένον ἁγιον μᾶθημα ἠνεσχοντο ἢ ἀνέχονται, ἠνώσαμεν ἑαυτοὺς μηδὲν ἐνδοιάζοντες. (7) ταῦτα δὲ γεγράφαμεν οὐ καὶνίζοντες τὴν πίστιν, ἀλλ' ὡς πληροφοροῦντες. Πάντα δὲ τὸν ἕτερον τι φρονίσαντα, ἢ φρονούντα, ἢ νῦν, ἢ πώποτε, ἢ ἐν καλῇ δόξει, ἢ ὅτε ὅποτε συνόδῳ, ἀναθεματίζομεν.

Ambiguity

a. *The Henotikon of Zeno, 482*Zeno (Emperor, 474-491) *apud* Evagrius, H.E. III. 14

[After Chalcedon, Nestorianism, which had flourished in the most easterly part of the Roman Empire, with its centre at Edessa, was propagated in Persia by Barsumas, and thus arose the schismatic Persian (Assyrian) Church. The Monophysites remained strong in Syria and Egypt. Zeno was forced into exile for two years, his rival being supported by the Monophysites, and the Henotikon (Edict of Reunion) sought to end the schism, which was a political danger. But the suggestion of the edict that the Council of Chalcedon might have erred aroused indignation in the West, and Pope Simplicius excommunicated the Patriarchs of Alexandria and Constantinople and the Emperor himself. Hence arose a schism which lasted until the accession of Justin, 528, who reaffirmed the definition of Chalcedon.]

The Emperor Zeno Caesar, pious, victorious, supreme, ever-worshipful Augustus, to the very reverend bishops and clergy, and the monks and people throughout Alexandria, Egypt, Libya and Pentapolis.

WE are convinced that the source and stay of our sovereignty, its strength and impregnable safeguard, is that only genuine and true faith which, by the inspiration of God, was published by the 318 holy Fathers assembled at Nicaea, and confirmed by the 150 holy Fathers who, in like manner, met in council at Constantinople. We therefore endeavour night and day by every means, by prayer, by strenuous exertions, by legislation; to promote in every part the increase of the holy Catholic and Apostolic Church, the undefiled and immortal mother of our realm; that the pious laity, remaining in peace and harmony to Godward, may,

General Council to Chalcedon 451

This council taught that although Jesus Christ is God and man, He is but one Person, that is, one Person in two natures, one divine and one human

with the bishops, the dearly beloved of God, the most pious clergy, the archimandrites and monks, offer up acceptably their sacrifice on behalf of our sovereignty. So long as our great God and Saviour Jesus Christ, who was incarnate and born of Mary, the Holy Virgin and God-bearer, approves and readily accepts our harmonious worship and service, so long will the power of our enemies be overwhelmed and dispersed, and the blessings of peace, of favourable weather and abundant crops, and all that is to man's benefit, will be freely bestowed upon us.

Wherefore, since this irreproachable faith is the safeguard of ourselves and of the Roman commonwealth, we have received petitions from pious archimandrites and hermits, beseeching us with tears that the churches should be restored to unity, that the members should be joined together, which the enemy of all good has from of old striven earnestly to rend asunder, knowing that he will meet with defeat if ever he attacks the body when it is entire. For of the countless generations which time has borne away from this life in the course of so many years it has happened that some have passed away deprived of the laver of regeneration, while others have been carried off without having partaken in the divine Communion; and murders innumerable have been committed, and not the earth only but the very air has been polluted by the abundance of bloodshed. Who would not pray for the transformation of this state of things into good?

Therefore we were eager that you should be informed that and the churches throughout the world neither have held nor do we hold nor shall we hold, nor do we know of any that hold, any other symbol or teaching or definition of faith or creed other than the aforementioned holy symbol of the 318 holy Fathers, which the aforesaid 150 holy Fathers confirmed, and if any hold such, we count him an alien. For we are assured that this symbol alone is the safeguard of our sovereignty, as we said, and all who desire the saving illumination are baptized on their acceptance of this alone. This is the symbol followed by all the holy Fathers in council at Ephesus, when they proceeded to pass sentence of deposition on Nestorius and those who followed him in his opinions; which Nestorius we also anathematize, together with Eutyches, and all such as hold opinions contrary to the above-mentioned. At the same time we accept the twelve chapters of Cyril, of blessed memory, late Archbishop of the holy Catholic church of the Alexandrians.

Moreover we confess that the Only-begotten Son of God, himself God, who truly took upon himself manhood, our Lord Jesus Christ, who in respect of his Godhead is consubstantial with the Father, and consubstantial with us in respect of his manhood; we confess that he, having come down and been made incarnate of the Holy Spirit and the Virgin Mary, the God-bearer, is one, not two; for we assert that both his miracles and also the sufferings which he, of his own will, endured

Nestorius Eutyches
in the flesh, belong to one single person; we in no wise admit them that make a division or confusion, or bring in a phantom; seeing that his truly sinless incarnation from the God-bearer did not bring about the addition of a Son, for the Holy Trinity existed as a Trinity even when one member, God the Word, became incarnate.

Gnostics
Knowing then that neither the holy orthodox churches in all parts nor the priests who are at their head, the dearly beloved of God, nor our own sovereignty, have admitted, or do admit, any symbol or definition of faith other than the holy teaching aforesaid, we have without hesitation joined ourselves to it. And we write this to you for your assurance, not as producing a new form of faith. And we anathematize any one who has held or holds any other opinion, either now or at any other time, whether at Chalcedon or at any synod whatsoever; and in particular do we anathematize the before-mentioned Nestorius and Eutyches and all who upheld their teachings.

Join yourselves therefore to the Church, your spiritual mother, and in her enjoy the same communion with us, in accordance with the aforesaid one and only definition of the faith, that of the 318 holy Fathers. For your all-holy mother, the Church, waits to embrace you as her true children, and longs to hear your voice that she loves so well which has been so long withheld. Hasten then; for by so doing you will secure for yourselves the favour of our Lord and Saviour and God, Jesus Christ, as well as the approval of our sovereignty.

RULE OF FAITH OR FORMULA OF SAINT HORMISDAS POPE

Spanish text

The first salvation is to keep the rule of right faith, and in no way to wander from the laws of the fathers. And that the words of our Lord Jesus Christ, who said: *Thou art Peter and upon this rock I will build my Church, etc.*, may not be ignored is proved by the result; because in the Apostolic See the Catholic religion has always been kept without stain. From which hope and faith wishing by no means to be separated, and following the laws of the fathers, we anathematize all heresies, especially Nestorius the heretic, who was once Bishop of the city of Constantinople, condemned in the council of Ephesus by blessed Celestine, Pope of the city of Rome, and by the venerable man Cyril, bishop of the city of Alexandria. In the same way we also anathematize Eutyches and Dioscor of Alexandria, who were condemned in the holy synod of Chalcedon, which we follow and embrace; which, following the holy Council of Nicaea, taught the Apostolic faith. We detest also Timothy the parricide, called the Cat, also his disciple and follower in all things, Peter of Alexandria. We also anathematize Acacius, at one time Bishop of Constantinople, who was condemned by the Apostolic See, who was their associate and follower; or all who remained in their communion or society. For this Acacius deserved to incur the same sentence of condemnation as those whose communion he shared. No less do we condemn Peter of Antioch with all his followers, and all named above. But we receive and approve all the letters of blessed Leo the Pope, which he wrote concerning the Christian religion; as we have said, following in all things the Apostolic See and teaching all its laws. And in all things I hope that I may be worthy to be in one communion with you which the Apostolic See teaches, in which is the full and true and perfect solidity of the Christian religion; promising in future that the names of those who are banished from the communion of the Catholic Church, that is those who do not consent to the Apostolic See, shall not be recited in the holy mysteries. But if in anything I attempt to stray from my profession, I confess myself by my own sentence to be an accomplice of those whom I have condemned. This my profession I have signed with my own hand and address to thee, Hormisdas, holy and venerable Pope of the city of Rome.

RULE OF FAITH OR FORMULA OF SAINT HORMISDAS POPE

Illyrian text

The first salvation is to keep the rule of right faith, and in no way to wander from the laws of the fathers. And that the words of our Lord Jesus Christ, who said: *Thou art Peter and upon this rock I will build my Church, etc.*, may not be ignored is proved by the result: because in the Apostolic See religion has always been kept immaculate. Desiring therefore by no means to be separated from this hope and faith, and following in all things the laws of the fathers, we anathematize all heretics; especially the heretic Nestorius, who was at one time Bishop of the city of Constantinople, who was condemned in the Council of Ephesus by Celestine, Pope of the city of Rome, and by Saint Cyril, Bishop of the city of Alexandria. Together with him we anathematize Eutyches and Dioscor of Alexandria, who were condemned in the holy Synod of Chalcedon, which we follow and embrace. Adding to these Timothy the parricide¹, called the Cat, his disciple also and follower Peter (Mongos); or Acacius, who remained in the company of their communion, because he deserved the same sentence of condemnation as those with whose communion he caused himself to be mixed. We condemn no less Peter of Antioch (Fuller) with his followers, and all named above.

Wherefore we receive and approve all the letters of Pope Leo, whichever he wrote concerning the Christian religion. Hence, as we have said, following the Apostolic See in all things, and teaching its decrees, I hope that I may be worthy to be in the one communion with you, which the Apostolic See teaches, in which is the full and true solidity of the Christian religion. Promising also that the names of those who are banished from the communion of the Catholic Church, that is, those who do not consent to the Apostolic See, are not to be recited in the holy mysteries. This my profession I have signed with my own hand and offer to thee, Hormisdas, holy and venerable Pope of the city of Rome. Given on the 15th of the Kalends of April, the most illustrious Agapitus being consul.

REGVLA FIDEI SEV FORMVLA SANCTI HORMISDAE PAPAE

Textus illyricus

Prima salus est, regulam rectae fidei custodire, et a constitutis patrum nullatenus deviare. Et quia non potest domini Jesu Christi praetermitti sententia dicentis: Tu es Petrus et super hanc petram aedificabo ecclesiam meam, etc., haec quae dicta sunt rerum probantur effectibus, quia in sede apostolica immaculata est semper servata religio. Ab hac ergo spe et fide separari minime cupientes, et patrum sequentes in omnibus constituta, anathematizamus omnes haereticos; praecipue Nestorium haereticum, qui quondam Constantinopolitanae fuit urbis episcopus, damnatus in concilio Ephesino a Caelestino Papa urbis Romae, et a sancto Cyrillo Alexandrinae civitatis antistite. Una cum ipso anathematizantes Eutychen et Dioscorum Alexandrinum, in sancta synodo, quam sequimur et amplectimur, Chalcedonensi damnatos. His Timotheum adiicientes parricidam, Aelurum cognomento, et discipulum quoque eius atque sequacem Petrum, vel Acacium, qui in eorum communionis societate permansit; quia quorum se communioni miscuit, illorum similem meruit in damnatione sententiam. Petrum nihilominus Antiochenum damnamus cum sequacibus suis, et omnium suprascriptorum.

Quopropter suscipimus et approbamus omnes epistolas Leonis papae, universas quas religione Christiana conscripsit. Unde, sicut praediximus, sequentes in omnibus apostolicam sedem, et praedicantes eius omni constituta, spero ut in una communione vobiscum, quam sedes apostolica praedicat, esse merear, in qua est verax Christianae religionis soliditas. Promittens etiam, sequestratos a communione ecclesiae, id est, non consentientes sedi apostolicae, eorum nomina inter sacra non esse recitanda mysteria. Hanc autem professionem meam manu mea subscripsi, et tibi Hormisdas sancto et venerabili Papae urbis Romae obtuli. Data xv Kal. Aprilis, Agapito viro clarissimo consule.

REGVLA FIDEI SEV FORMVLA SANCTI HORMISDAE PAPAE

Textus hispanicus

Prima salus est, rectae fidei regulam custodire et a constitutis patrum nullatenus deviare. Et quia non potest domini nostri Jesu Christi praetermitti sententia dicentis: Tu es Petrus et super hanc petram aedificabo ecclesiam meam, etc., haec quae dicta sunt rerum probantur effectibus: quia in sede apostolica extra maculam semper est catholica servata religio. De qua spe et fide minimo separari cupientes, et patrum sequentes constituta, anathematizamus omnes haereses, et praecipue Nestorium haereticum, qui quondam Constantinopolitanae fuit urbis episcopus, damnatus in concilio Ephesino a Beato Caelestino papa urbis Romae, et a venerabili viro Cyrillo Alexandrinae civitatis antistite. Similiter et anathematizamus Eutychen et Dioscorum Alexandrinum in sancta synodo quam sequimur et amplectimur, Chalcedonensi damnatos, quae secuta sanctum concilium Nicaenum fidem apostolicum praedicavit. Detestamur et Timotheum parricidam, Aelurum cognomen, discipulum quoque ipsius, et sequacem in omnibus Petrum Alexandrinum condemnamus. Et etiam anathematizamus Acacium Constantinopolitanum quondam episcopum ab apostolica sede damnatum, eorum complicem et sequacem, vel qui in eorum communione aut societate permanserint. Qui Acacius quorum se communioni miscuit, ipsorum similem habere meruit in damnatione sententiam. Petrum nihilo minus Antiochenum damnamus cum sequacibus suis et omnibus suprascriptis. Suscipimus autem et probamus epistolas beati Leonis Papae universas, qua de religione Christiana conscripsit, sicut praediximus, sequentes in omnibus apostolicam sedem, et praedicantes eius omnia constituta. Et per omnia spero ut in una communione vobiscum, quem sedes apostolica praedicat, esse merear in qua est integra et vera Christianae religionis, et perfecta soliditas; promittens in sequenti tempore sequestratos a communione ecclesiae catholicae, id est non consentientes sedi apostolicae, eorum nomina inter sacra non recitanda esse mysteria. Quod si in aliquo a mea professione deviare tentavero; his, quos damnavi, complicem me mea sententia esse profiteor. Hanc autem professionem meam ego manu mea subscripsi, et tibi Hormisdas sancto venerabili papae urbis Romae direxi.

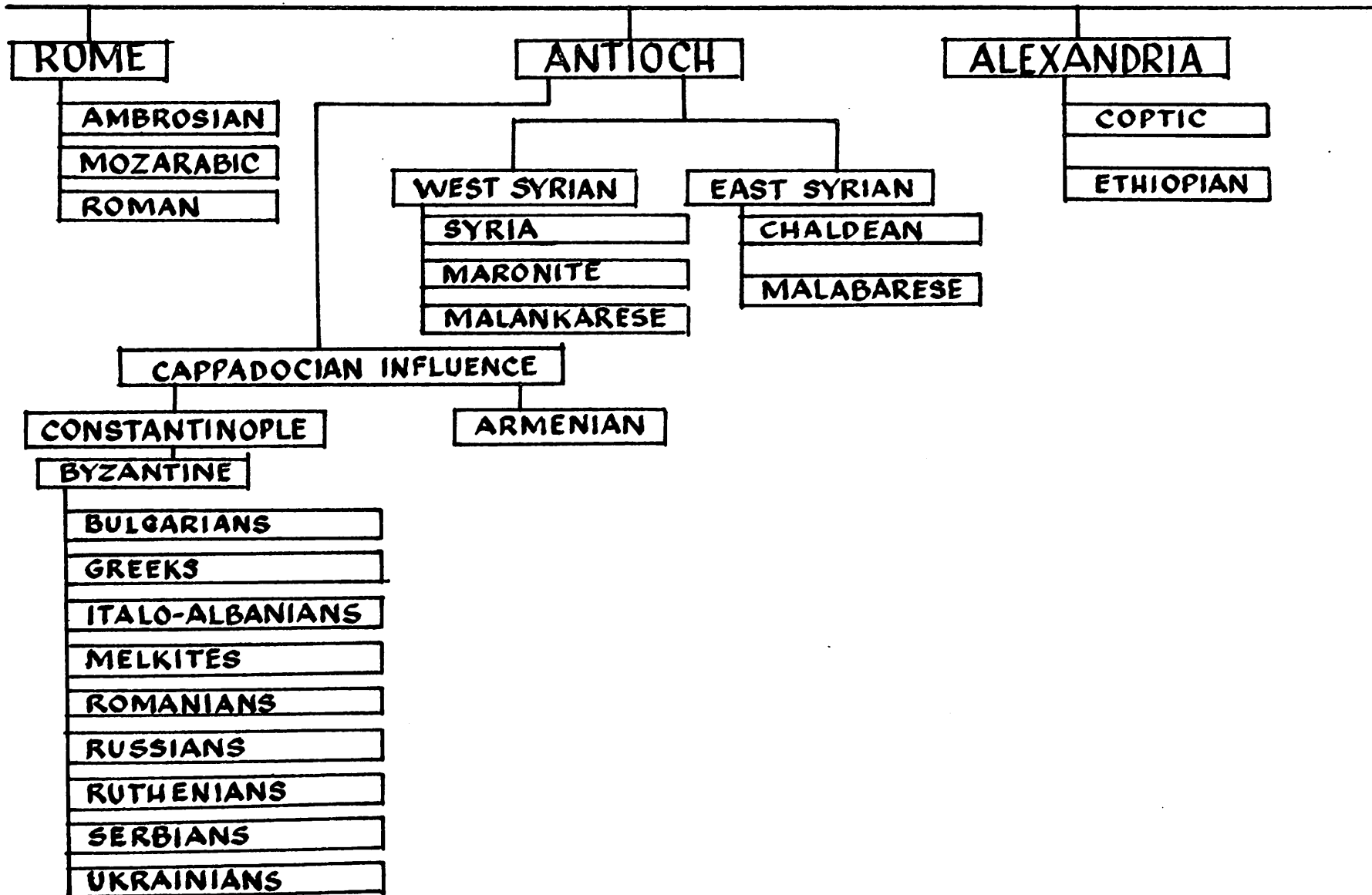
TERM PROJECT

- Purpose: The term project has as its goal to give the student practical experience in the method of research that underlies this course. This method is based on certain steps, viz., (1) Gathering general knowledge on a given topic; (2) Isolating the best secondary sources on the subject; (3) Finding and reading the primary sources; (4) Constructing a research hypothesis on the basis of the material gathered, isolated, found, read, and appraised.
- Length: 8 to 10 double-spaced, typewritten pages (including title page).
- Procedure: Choose a person (connected with the subject matter of this course). Go to the NCE and read the article on this person. Copy out the bibliography at the end of the article in the NCE. Check this bibliography against other bibliographies that appear at the end of the article on this person in other encyclopedias. Note those books and articles that recur in most of the articles in the other encyclopedias (Careful of date of publication). Place the latest books and articles as well as those listings that frequently recur on cards. Place the cards in order and type the bibliography out according to the Turabian format. Read selectively from your own bibliography. Make a journal or brief diary of ideas that you find in the books and articles that you read. The journal should be a summary of each day's research. On the basis of your reading choose a topic concerning the person that deals with a problem or disputed point in the historical understanding of this person. This problem may be some inconsistency or difficulty that you have in understanding the person you have researched. Terminate your journal or diary with a paragraph expressing this problem. Be sure the problem is limited and clearly stated. Explain in the paragraph why this problem interests you and where another researcher would begin to solve it. In the last sentence of this paragraph express the problem in a title. Type out the journal. Type out the title page according to the Turabian format.
- End Product: The finished term project consists of: (1) Title page; (2) The Bibliography (NB, It is not expected that you will read all the titles that you list in the Bibliography); (3) Journal or Diary with it's concluding paragraph stating the research problem clearly.
- Special Note: Please type on regular 8 1/2" x 11" white bond paper. Do NOT use "Easy Erase" paper. Do NOT bind or staple your paper. Use paper clip only.



GENEALOGY OF THE CHRISTIAN CHURCHES/NATIONALITIES/LITURGIES

JERUSALEM
CHURCH OF 12 APOSTLES



Name: JOE BUSTILLOS

Course: REL 321 B

Section: B

The person I have chosen to research for
my Term Project is: ERASMUS OF ROTTERDAM
(LUTHERAN CONFLICT)

My major at LMU is: RELIGIOUS STUDIES

I have taken more than the 2 required
REL courses. Yes ☒ No ☐

I have had (how many?) 5 REL courses
at LMU. (counting this course)

Thank you.

Dr. H. J. Lyman, Jr.

RL 321 B Topics for Term Projects

Ascelm: Cur Deus Homo
Vesalius
Gabriel Biel
John Calvin: Predestination
Sir Philip Sidney
Abelard of Breteuil: Friendship
Linnaeus
Calvin's Biblical Notion of Covenant
Eleanor of Aquitaine
Gregory the Great, Moralia
Joan of Arc
Leonardo, Florentine Politics
Chaucer
Thomas Becket
John XXII Bull of 1324 (Music)
Peter Ramus
Thomas More
Calvin on the Faith of Abraham

Gregory I + Gregorian Chant
Erasmus' View of Martin Luther
Aquinas' Theology of Divine Trinity
in the Summa
Eck and the Leipzig Debate
Sir Francis Drake
John Lockland
John Ramus
Becket's Contacts with Chignone
Palestina {Malin and
O'Kennedy
Christopher Marlowe
Tycho Drake

Topics for Term Projects: RL 321 A

John Wycliff's theory of Property

Justinian (Code of Law)

Church of Holy Wisdom (Hagia Sophia)

Pope St. Leo the Great (The Tome of Leo)

John of Austria

Louis IX

Photius (Dionysius's Renaissance)

Thomas à Kempis (Imitation of Christ)

Giotto

Alexander VI

Thomas Aquinas (The Teacher, the Angel)
from Quod de Veritate

Bernard of Clairvaux (Song of Songs)

Gregory the Great (Pastoral Care)

Leonardo Da Vinci (Arignon Irrigation)

Calvin's Righteous Magistrate (Geneva Gov't)

Cosimo de' Medici

St. Antoninus (Usury)

Pope Gregory IX (Heldbrand)

Charlemagne (Coronation)

J. S. Bach (Lenten Liturgical Music)

Thomas More (Utopia)

Julian of Norwich

Church of St. Peter at Bligny

The Black Death (Plague)

Isabel of Castile

The Fugger Bank (Augsburg)

Catherine of Siena

I Schism between East & West

A. Factual Data

2. "Communio" Broken in:

b. Photian Schism:

i) Bibliography:

J. Hergenröder, Photius, Patriarch von Konstantinopel. 4 vols. Regensburg, 1867-69.

F. Dvornik, The Photian Schism. Cambridge Univ. Press, Cambridge, 1948.

Sources: Mansi, XVI 209-534; Synods involved Id., 536-49, XVII, 371-530; PL, CXXIX, 9-262. Photius' own writings in PG, CI-CIV. C. Mango (Translator), The Homilies of Photius. Harvard Univ. Press, Cambridge, 1958. For Pro of Church, cf. PL CLXI, 59-1022. The Canonical Collection of Cardinal Eusebius is edited in V. Wolf von Egenolf, Collectio Canonum. Paderborn, 1905.

ii) Historical Problems:

- a) Is II Constantinople (869-870) an ecumenical Council?
- b) What did the Byzantine Church hold in the 9th century concerning the primacy of the Roman See?

iii) Background & Issues:

a) Iconoclasm: (724-843)

Bibliography: E. J. Martin, A History of the Iconoclastic Controversy. New York, 1930. P. J. Alexander, The Patriarch Nicephorus of Constantinople: Ecclesiastical Policy and Image Worship in the Byzantine Empire. Oxford Univ. Press, Oxford, 1958.

2) Iconoclasm (cont.)

The major point of our concern in reading the iconoclastic controversy is that the Patriarchs of Constantinople rely upon Rome and the primacy of Rome to bolster the relationship of Church + state which Justinian established. The principle of the autonomy of the Church to determine "what is + what is not the faith" without interference from the Emperor is the underlying issue in this controversy.

In 843 the Byzantine Emperor solemnly accepted the decrees of Nicaea II (Sept 24 - Oct. 7, 787) which defined the legitimacy, excellence and limitations of veneration of images. In effect the Byzantine Empire approved of the popular method of spreading Chalcedonian orthodoxy, i.e., through the use of the Eikon as a teaching device.

The decree of 843 is celebrated each year as the Feast of Orthodoxy on the first Sunday of Lent by a triumphal procession of images. The decree was renewed in 861, 867, 869 and 879.

At each renewal of the decree, the primacy of the Roman See was expressly admitted. Therefore, during the ninth century the Byzantine Church strongly affirmed the primacy of the Roman See. Consequently, the issue in the Photian Schism could not have been the denial of the primacy of the Roman See, an idea attributed to Photius only after the schism of 1054.

If this is so, we must then ask what was the Photian schism? What caused it? How did it come to an end?

IA2viii

B) Chronology of the Photian Schism:

- 859: The Patriarch Ignatius resigns the See of Constantinople.
Photius, a layman, professor of Philosophy at University of Constantinople, director of the imperial chancery, a member of the senate & brother-in-law of the Empress Theodora elected by the bishops to be Patriarch. Photius obtained all the degrees of Holy Orders in a week.
- 860: Extreme followers of Ignatius demand the reinstatement of Ignatius as Patriarch.
Photius writes to Nicholas I, the Pope, regarding his recent enthronement; Nicholas objects in his reply to the election of a layman as Patriarch & sends two bishops to investigate the circumstances of the election.
- 861: The papal legates (Radoald of Taro & Zacharias of Anagni) complain that the Synod of 859 which elected Photius acted incorrectly & they sign the acts of the "Interrogation" Synod of 861. These acts are preserved in the Canonical Collection of Cardinal Deusdedit which show that this Synod (1) accepted the Canon of Sardica (343) (2) explicitly recognized the right of the bishops to appeal to the Pope.
- 861-862: Abbot Theognostus goes to Rome and appeals for the reinstatement of Ignatius.
- 863: Nicholas I repudiates the Synod of 861, & the report of his legates, and excommunicates Photius & recognizes only Ignatius as the legitimate Patriarch. The "Photian Schism" begins.
- 865: Byzantine Emperor Michael III protests the Pope's "interference in Byzantine ecclesiastical affairs".
- 867: Photius refuses to give Bulgaria bishops. Boris I of Bulgaria appeals to Pope Nicholas who sends two bishops for Bulgaria. The Romans criticize Greek ecclesiastical customs and the Greeks accuse the Romans of adding Filioque to the Creed. Emperor Michael III summons Eastern Patriarchs to a Synod, the Synod condemns Nicholas & Michael III asks the German

8) Chronology of Photian Schism (cont.)

- 867: Emperor Louis II to depose Pope Nicholas. Western theologians begin writing tracts against the Greeks. Pope Nicholas dies.
September, Basil I murders Michael III and assumes the title Emperor. He deposes Photius, reinstates Ignatius and asks Pope Adrian II to send legates to Constantinople to restore union.
- 869-870: II Council of Constantinople - excommunicates Photius
- 871: Ignatius, yielding to the request of Boris I, makes Bulgaria part of the Patriarchate of Constantinople. Pope John VIII angered.
- 879: Ignatius dies and Photius again becomes Patriarch of Constantinople. Pope John VIII sends Cardinal Peter to Constantinople. John VIII asked Photius to express his regret over his "first" patriarchate. Cardinal Peter reviews the case, sees that Photius "had done no wrong", does not require the expression of regret on the part of Photius. Photius strongly supports the primacy of the Pope. The II Council of Constantinople is repudiated. Union between Rome + Constantinople is restored. The Greek version of the Acts of this 879 Union Synod are lost. Only a Latin translation made by Anastasius Bibliothecarius is preserved.
- 1080+ The Romanists of the Gregorian Reform during the "investiture struggle" seize upon Canon 22 of the Council of 869-870 which forbids laymen to appoint bishops. They declare this Council to be an Ecumenical Council. The Synod of 879 is forgotten. The Greeks do not recognize it because no original Greek Acts were preserved. The Roman recall it only obscurely in the works of Cardinal Humbert + Doc of Chartres. The Greeks, aware of the repudiation of the anti-Photian Council II of Constantinople do not admit the Council of 869-870 to be ecumenical.

A.J. Ryan, S.J.

I
A.
2.

c) Cerecherian, 1054

i) Bibliography:

- A. Michel, Humbert und Kerullarios. 2 vols., Taderborn, 1924-30.
- B. Leib, Rome, Kiere et Byzance à la fin du XI^e siècle. Paris, 1924.
- A. Michel, Die Kaisermacht in der Ostkirche 843-1204. Darmstadt, 1959.
- J. Day, L'Italie méridionale et l'Empire byzantin. Paris, 1904.
- W. Holzgma, "Die Kaiserverhandlungen zwischen Kaiser Alexios I und Papst Urban II im Jahre 1089", Byzantinische Zeitschrift XXVIII (1928), 38-67.

Sources:

Cerecherian: A. Michel, Humbert... II, 208-281 → published in the summer of 1054 as a propaganda booklet
PG, 120, 781-790 and 815-820.

Cardinal Humbert, PL 143, 929-1218. The most important works on Humbert of Silva Candida (1000 - May 5, 1061) are the following:

- H. Michel, Das Opus Tripartitum, Graz, 1926. (indirectly to Humbert of Silva Candida as a canonist, directly with Humbert of the Roman, the Fifth Master General of the Dominicans)
- J. J. Ryan, "Cardinal Humbert de Silva Candida ecclesia", Medieval Studies XX (1958), 206-238.
- J. Gilchrist, "Humbert of Silva-Candida and the Political Concept of Ecclesia", Journal of Religious History II (1962), 13-28.

ii) Historical Problems:

2) What caused the "schism"?

B) What was the "schism" really like? What were its effects?

(ii) Background & Issues in the Cerularian Schism

- 2) Cerularian's theory of Church and State: With the advent of Cerularius to the Patriarchate of Constantinople, March 25, 1043, a change was effected in the relationship of Church & State. As the Emperor Justinian had altered the Caesaropapism of Constantine by granting an autonomy to the Church which the Church resented at the end of the iconoclastic controversy in 843, so did Cerularius change the relationship of Church & State. Cerularius, so long as he was Patriarch, successfully secured the superiority of the Church over the Byzantine Emperors.
- 3) In 962 Otto I, the German Emperor, restored the Western Roman Empire with himself as Roman Emperor. Otto's power was such that his German nominees successively became Popes. The German Popes had little understanding of the Byzantine mentality. They introduced the filioque into the Nicene Creed at Rome. Pope Sergius IV (1009-1012) sent a copy of the new Creed to Constantinople along with notification of his election. The Creed was rejected by Constantinople.
- 4) Moreover the tenth century saw the Normans invade southern Italy and conquer the last vestiges of Byzantine land in the West. This infuriated the Greeks and broke the last link between Rome & Constantinople; Latin West & Greek speaking East were now "a sea apart." The Normans "Latinized" the Greek Churches.
- 5) Feudalism was introduced into Western Church organization and the Germanic notion that "any ecclesiastical institution founded by a layman continued to be his property (EIGEN KIRCHEN)" curtailed, at first, the power of Popes and bishops and led to simony, lay investiture and widespread clerical marriage. When the Emperor Henry III secured the election of his cousin Leo IX as Pope, Leo began the reform of the Church as his eigenkirch.

iii)

ε) Cerularius could not accept the primacy of the Roman See as Leo IX understood it. Leo had made the Communio into an eigen kirch. Yet Cerularius himself was an innovator. He had changed the relation of the Patriarch to the Byzantine ruler. Having successfully asserted his "spiritual" authority over the weak Byzantine rulers, Cerularius was not about to yield any of his traditional rights, those of the second See, to a far distant Pope who was as strong-minded & innovative as himself.

iv) Chronology of the ~~schism~~ (SCHISM) of Cerularius:

- 1048 - 1050: Emperor Henry III at Worms elevates his cousin Bruno of Eichheim to the Papacy in December, 1048 as Leo IX. The Gregorian Reform begins. Leo was a "Pope on the road", & spent no more than 6 months at Rome.
- 1053 June 18: Leo IX defeated by the Normans in battle of Civitate
- 1054 January: Leo IX sends Humbert of Silva Candida to propose triple alliance of Byzantine Empire, Papacy & German Empire vs. the Normans. Frederick of Lorraine (later Pope Stephen IX) + Peter of Amalfi accompany Humbert to Constantinople. Leo's letter to Emperor Constantine IX infuriates Cerularius. Leo attacked Cerularius' title of "Ecumenical Patriarch", denied a "second place" to Constantinople in the Communio & expressed doubts about Cerularius' election. Humbert, because of Cerularius' attitude, published a treatise against Greek ecclesiastical customs (the use of leavened bread in the Eucharist). Constantine IX failed to reconcile the Clerics. Humbert excommunicates Cerularius. He acted as Legate for Leo IX & did not know that Leo IX had died on April 19th. (The act of Humbert was invalid). No immediate effect came of the excommunication.
- 1081: Alexius I Comnenus, Byzantine Emperor
- 1089: Alexius & Pope Urban II allied in launching the Crusades.

I.A.

3) Bibliography (cont.)

D. M. Nicol, "The Fourth Crusade and the Greek & Latin Empires, 1204-1261" Chronicle of Medieval History IV (1965), 275-329.

A. S. Atiya, The Crusade in the Later Middle Ages. London, 1938

C.) Historical Problems:

- 2) Origin of the notion of "Crusade". Expedition, pilgrimage
- B) Justification within the Christian world view of the use of warfare as a means to secure "a noble" end.
- 8) The social, political & economic factors that entered into the origin of the crusades? Change of these factors during the course of the crusades
- 5) The effect of the Crusades
 - i) on the Christian East
 - ii) on the Muslim world
 - iii) on the Christian West
- E) Meaning of privilegium crucis, votum crucis

FA.3.

d) Chronology of the Crusades

- 878 Pope John VIII "abolition of heresies" so drops who died defending Christians
- 1063 Pope Alexander II renews for Spain the decree John VIII gave for Italy
- 1071 Defeat of Byzantine Empire at Manzikert by the Seljuk Turks under Alp Arslan
- 1095 Request for Western knights to serve as mercenaries in the Byzantine army
Pope Urban II proclaims the Crusade at the end of the Synod of Clermont
- 1096-1101 First Crusade
- 15 July 1099 Godfrey de Bouillon conquers Jerusalem - sets up independent state on French feudal model
- 1144 Imadeddin Zenghi, Emir of Mosul conquers Edessa
- 1146-47 Second Crusade to reconquer Edessa
- 1187 Saladin seizes Jerusalem
- 1189-92 Third Crusade (King's Crusade): Richard the Lion Hearted: Saladin allows access of Christian pilgrims to the Holy Place
- 1201-1204 Fourth Crusade; Sack of Constantinople, Greatest grievance of the Eastern Christians against the West
- May 16, 1204 Count Baldwin of Flanders crowned Emperor of Latin Empire of Constantinople.

Bibliography on Fourth Crusade

Geoffrey de Villehardouin, La conquête de Constantinople. 2 vols.
Translated from medieval French into modern French by E. Fauriol in the series Les classiques de l'histoire de France au moyen âge. Paris, 1938-39.

E. H. McKeel & R. L. Wolf, "The Fourth Crusade" in H. M. Sisson, The Later Crusades 1189-1311. Philadelphia, 1955.

I.
A.

3. Influence of the Crusades:

a) The Bearing of the Crusades on this theme (Schism between East + West).

The experience which "Eastern" Christians underwent during the era of the Crusades at the hands of "Latin" Christians is a vivid memory among "Eastern" Christians even today and tends to perpetuate the Schism between East + West.

b) Bibliography:

H. E. Mayer, Bibliographie zur Geschichte der Kreuzzüge.
Hannover, 1960

A. S. Atiya, Crusade: Historiography and Bibliography.
Indiana University Press, Bloomington, 1962.

A. Brundage, The Crusades: A Documentary Survey.
University of Wisconsin Press, Milwaukee, 1962.

L. Knaflitz, A History of the Crusades. 3 vols., Cambridge
Univ. Press, Cambridge, 1951-54.

Relazioni del X Congresso Internazionale di scienze storiche
6 volumes, Florence, 1955. Cf. Ibid. III for:

M. Volley, "L'Idée de la croisade chez les juristes du
Moyen âge, 565-594.

P. Lemerle, "Byzance et la croisade", 595-620

L. Knaflitz, "The Byzantine Imperial Policy and the Crusade" 621-24.

W. M. Daly, "Christian Fraternity, the Crusades and the
Secularity of Constantinople, 1097-1204". Medieval Studies XXII
(1960), 43-91.

A. Frolow, Recherches sur la dévotion de la 11^e croisade vers
Constantinople. Paris, 1955.

I^A₃ 2) cont. Chronology of the Crusades

- 1212 Children's Crusade
- 1214-21 Fifth Crusade
- 1229 Sixth Crusade: Frederick II's negotiations (return most of Kingdom of Jerusalem)
- Barons' Crusade:
- 1248-54 Seventh Crusade, Louis IX of France
- 1265-72 Eighth Crusade: Prince Edward of England
- 1274 Second Council of Lyons - calls for crusade that does not materialize
- 1570 Sea Battle of Lepanto - was called to "the last Crusade" - Papal alliances with the hope of "freeing the Holy Land" continue until 1715

4) Attempts at Unity

- a) Second Council of Lyons 1274 - total failure
cf. B. Rohrig, Die Union zwischen der griechischen und der lateinischen Kirche auf dem II. Konzil von Lyon 1274. Bonn, 1964.

- b) Council of Florence (1439-1442) - beginning of union
cf. Joseph Gill, A.J., The Council of Florence. Cambridge, 1959.

The debate centered on four doctrinal issues ① procession of the Spirit (Filioque), ② purgatory ③ Eucharist (bread in unleavened bread, does the Greek epiclesis replace the Latin formula for consecration? No! Time of the "transubstantiation" left open ④ Primacy

"About the primacy of the Pope, we confess that he is supreme pontiff, representative and guardian and vicar of Christ, shepherd and teacher of all Christians, that he directs and governs the Church of God, without infringement of the privileges and rights of the patriarchs of the East: the patriarch of Constantinople second after the Pope, then the patriarch of Alexandria, the patriarch of Antioch after him, then the patriarch of Jerusalem" Leo XIII - Decree of Florence

N.B. Latin stressed teacher; Greek stressed canonical question & position of the Roman Church, i.e., Greek understanding of Church was COMMUNIO.

I.A. 4.

c) Unification:

Gf. separate stat: The Eastern Churches

d) Contemporary efforts:

i) Veljebrat Conference (1907-1936): RC Church's first experience of "dialogue":
Gf. Peter Eberka, "Toward Union: The Conference at Veljebrat"
Journal of Ecumenical Studies III-1 (Winter, 1971), 10-51.

ii) World Council of Churches & the Eastern Churches: Principle of "comity"
Gf. George Florovsky, "The Orthodox Church and the Ecumenical Movement Prior to 1910" in R. Luce & S. Keill (Editors),
A History of the Ecumenical Movement, Westminster Press, Philadelphia, 1968, 171-216.

Nicholas Zernov, "The Eastern Churches and the Ecumenical Movement in the Twentieth Century" in Ibid., 645-676.

iii) International RC-Orthodox and Anglican-Orthodox dialogue

a) Roman Catholic-Orthodox Dialogue: Agreements on

x) Eucharist (Dec. 13, 1969)

xx) "Mixed" Marriage (May 20, 1970)

xxv) Future of the Church (Dec. 10, 1974)

B) Anglican-Orthodox Dialogue: agenda agreed on, still to report out a document on substantive agreement

I. Schism between East + West

B. Historical Theory: The Pirenne Thesis

1. Bibliography:

Alfred F. Havighurst, The Pirenne Thesis: Analysis, Criticism and Revision. D.C. Heath & Co., Boston, 1958, xvi-109.

William Carroll Barr, Origins of the Medieval World. Stanford University Press, Stanford, 1974, ix-162.

2. Henri Pirenne:

Born Verviers, Belgium, Dec. 23, 1862; died at Uccle, Belgium, October 24, 1935. Family woolen cloth manufacturers. ^{PERMUTED} Doctorate in philosophy and literature from University of Liège, July 6, 1883. Study in mediaeval history at Paris 1883-84 and in Germany at Universities of Leipzig and Berlin 1884-85. Taught at Liège in 1885; from 1886 Professor at the University of Ghent until retirement in 1930. Author of 30 books and 275 learned articles, among the most important of them being:

1900-32 Histoire de Belgique. 7 vols.

1936 Histoire de l'Europe des invasions au XVI^e siècle.

1927 Les villes du moyen âge

1937 Maomet et Charlemagne

1914 "The Stages in the Social History of Capitalism," American Historical Review XIX (1914), 494-515.

3. Thesis:

The rapid devolution of Western Europe from the 7th to the 11th centuries was due to the Arab control of the Mediterranean Sea. This control broke the economic life-line of East + West. The East continued its commercial life by expanding its trade on the Black Sea even to the Volga headwaters. The commercial life of the West collapsed. The West became rural; The East continued as urban.

4. Critique:

Does the theory take account of the geographical contact between West and East in Illyricum and Southern Italy? Are there other elements that enter into cultural difference? (Ethnic, Norman incursions etc.). Is Pirenne's commercial analysis too narrow a base on which to construct a theory which ultimately must explain the religious schism between East and West?



RS 321: History of Christianity II: Midterm Preparation

Section A: (5 points) Submit a 2 page double-space, typewritten, critical book review of Timothy Ware, The Orthodox Church.

Friday

Section B: (5 points) Locate on a map of the Mediterranean basin (to be given out with midterm) the following:

- (a) Western and Eastern Roman Empires
- (b) Sites of first four Ecumenical Councils
- (c) The five patriarchates (Rome, Constantinople, Alexandria, Antioch, Jerusalem) in the taxis ekklesion = "order of the local churches". N.B. Be sure to know what each of the first four ecumenical councils was about, the major personalities involved and what each council decided.

Section C: (10 points) Objective part. This part will contain two types of questions; for example,

- (a) Matching persons and ideas
Arius Jesus is only a creature and is not God
- (b) Identify
Dioscours

Section D: (5 points) Essay part. In no more than 250 words answer one of the following four questions. (N.B. On the mid-term you will not have a choice. You will be given only one of the following four questions. Therefore prepare all four questions.)

1. Why did Rome and orthodox Catholic Christians object to the Henoticon of Zeno?
2. How does the Formula of Hormisdas defend the Council of Chalcedon?
3. Why did the Monophysites favor iconoclasm? *what political advantage did they have?*
4. When and why did the religious schism between East and West become widespread and deeply felt among Eastern Christians?

28 cm-o
#1 Rome

outline - okay

H. Ryan. J.



I A. 3.

1) Chronology of the Crusades

- 878 Pope John VIII "abolition of Mississin" to drop who did defending Christians
- 1063 Pope Alexander II renews for Spain the decree John VIII gave for Italy
- 1071 Defeat of Byzantine Empire at Manzikert by the Seljuk Turks under Alp Arslan
- 1095 Request for Western knights to serve as mercenaries in the Byzantine army
Pope Urban II proclaims the Crusade at the end of the Synod of Clermont
- 1096-1101 First Crusade
- 15 July 1099 Godfrey de Bouillon conquers Jerusalem - sets up independent state on French feudal model
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E. H. McKeel & R. L. Wolf, "The Fourth Crusade" in H. M. Lottin, The Later Crusades 1189-1311. Philadelphia, 1955.

I A.

3) B) Bibliography (cont.)

D. M. Nicol, "The Fourth Crusade and the Greek + Latin Empires, 1204-1261" Chronicle of Medieval History IV (1965), 275-329

A. S. Atiya, The Crusade in the Later Middle Ages. London, 1928

C) Historical Problems:

- 2) Origin of the notion of "Crusade": expedition, pilgrimage
- B) Justification within the Christian world view of the use of warfare as a means to secure "a noble" end.
- 8) The social, political + economic factors that entered into the origin of the crusades? Change of these factors during the course of the crusades
- 5) The effect of the Crusades
 - i) on the Christian East
 - ii) on the Muslim world
 - iii) on the Christian West
- E) Meaning of privilegium crucis, rotum crucis

History of Christianity II (Walker, 191-280)

Problem Area II: Church & Nationalism

A. Factual Data:

1. Social, Religious & Economic factors leading to a differentiation between Sacerdotium and Imperium
2. Cluny and the monastic ideal
3. The Gregorian Reform: Evolution of Sacerdotium into Papal Primacy of Jurisdiction
4. The Investiture Controversy: Evolution of Imperium into Nation
5. The Western Medieval "Spiritual Ideal"
 - a) religious orders
 - b) scholasticism: rise of the universities
 - c) mysticism
6. Decline of the Papacy
 - a) Avignon Papacy (Babylonian Captivity) 1308-1378
 - b) The Great Western Schism 1378-1415

B. Historical Theory: Augustin Fliche (1884-1951)

C. Theological Issue: Unity of Church and the plurality of Nations: Doctrinal understanding of Church's narrative H.J. Ryan, A.J.

II Church + Nationalism:

A. Factual Data:

1. Social, Religious + Economic factors leading to a differentiation between Sacerdotium and Imperium

a.) Social - rise of "tribal consciousness" in the Germanic lands in the Post-Carolingian period

i.) outcome of feudal organization?

ii.) pressure of Norman (Danish) + Hungarian invasions? (Magyar + Slav).

b.) religious -

i.) lower classes dissent at the abuse of Eigenkirche (proprietary Church)

ii.) use of Eigenkirche on part of the Holy Roman Emperor to overcome insurgent "tribal consciousness" by appointment of Church officials from different tribes to important positions away from their tribal area. Result: alliance of Church officials with the Emperor.

c.) economic -

i.) Maximal organization of Northern Europe in feudal system

ii.) rise of the Italian city-states: Milan in Po Valley + Tuscany

Problem: Sacerdotium (priesthood) + Imperium (kingly power) were ideals which touched men's consciences. Ottonian policy was to blend this double allegiance into one overall allegiance to the Imperium. The Saxon Emperor (919-1024) (especially Otto III (983-1002)) seemingly considered Imperium as a Roman Empire of the classical period with an overlay of the Carolingian Empire ("godfather" theory of government). What will happen when Eigenkirche - the imperial agency of unity - is rejected as a proper form of Church organization?

II A.) Bibliography: The problem, as stated above, summarizes one of the most disputed areas of medieval history. What has been proposed is a theory based on the original sources. This theory seems to the professor to give intelligibility to a complex period. The student is cautioned that in the present state of scholarship, though the theory is a reasonable one, the theory is not the last word on this subject.

- R. Holtzmann, Geschichte der sächsischen Kaiserzeit. Munich, 1961.
H. Beumann + H. Büttner, Das Kaiserdom Ottos des Grossen. Munich, 1962.
P. E. Schramm, Kaiser, Rom und Renardis. Darmstadt, 1957.
K. and M. Ullrich, Jahrbücher des Deutschen Reiches unter Otto II und Otto III. Leipzig, 1902. (vol. I); Berlin, 1954 (vol. II).

Critical editions of all the original sources for this period appear in MGD I, 80-638 and MGD II in 400. The MGD is one of 17 divisions of the MGH (Monumenta Germaniae Historica, Berlin, 1826 →). The MGD is Monumenta Germaniae Diplomata.

For full bibliography, sources and the lives of the Popes of this period cf. H. K. Mann, The Lives of the Popes in the Early Middle Ages from 590 to 1304. 18 volumes, London, 1902-32.

For the sources of Church (canon) law of the period cf. F. Maassen, Geschichte der Quellen und der Literatur des canonischen Rechts im Abendlande bis zum Ausgang des Mittelalters. Graz, 1956.

II A.

2. Cluny and the Romantic Ideal:

i) Bibliography: Note the Clunian movement deals with Benedictine monasticism, the oldest + most widespread form of the religious life in the West.
Jean Leclercq, O.S.B., The Love of Learning and the Abbeys for God. N.Y., (Mentor-Omega), 1962. x-336.

H. Hallinger (Editor), Corpus consuetudinum monasticarum. Augsburg, 1963.

J. Leclercq, "Spiritualité et culture à Cluny", Spiritualité clunienne. Todi, 1960, 101-151 with full bibliography

L. H. Cottineau, Répertoire topobibliographique des abbayes et prieurats. 2 vols., Mâcon, 1935-39. For Cluny, cf. Ibid., I, 816-825.

H. J. Coxon, "Medieval Academy Excursions at Cluny, IX" Speculum XXXVIII (1963), 1-45.

For the English translation of the Charter of Cluny cf. Roland H. Bauton, The Medieval Church. David Van Doren, Princeton, N.J., 1962, 115-117. Letter on the Love of God + Fear of God Ibid., 117.

ii) 1,184 houses at the peak of the order. These Benedictine monasteries were free from lay and local episcopal control and directly under the Pope. Cluny was founded Sept. 11, 910 by Duke William of Aquitaine. These are the first ecclesiastical establishments in Northern Europe that were not "eigenkirche". They spread civil peace, model farming communities (like the Salzburg missions), respect for the liturgy and spirituality and the influence of the papacy.

iii) It would be incorrect to attribute the Gregorian Reform directly to Cluny. Members of Cluny were involved in the reform and Cluny "showed it could be done" but the Clunian monasteries were not founded with the purpose of reforming the Church. Yet Cluny so raised the level of spirituality that the abuses of "eigenkirche" were clearly seen and keenly felt.

II. A.

3. The Gregorian Reform: Evolution of Sacerdotium in Papal Primacy of Jurisdiction.

- a) Bibliography: Walker, pp. 201-212 is an excellent treatment of the chronology and the political aspects of the controversy. The classic work on this period is Augustin Fliche, La Réforme grégorienne. 3 vols., Louvain, 1924-37.
- b) Situation: Feudal Europe was an agrarian society in which land was the basic form of endowment. Parishes, monasteries, dioceses owned land to provide living (income) for the clergy. But land was also the basis of political organization. Who should by right name the tenant of the land (and everything + everyone on it!) the imperium or the sacerdotium? This situation will lead to the investiture controversy.
- c) Goals of the Gregorian Reform: (1059-1123): To abolish Eigenkirche.
 - i) Reaffirmation of Papal primacy: accomplished canonically by the election decree of Nicholas II (1059) in which the Pope is elected by the Cardinal Bishops only. Canon lawyers such as Otto of Freising, Gratian of Lucca, Bernardus, Bonizo of Sutri + Bo of Chartres interpret the Canon of the ancient Councils of the Community in terms of the Pope's "right" to name bishops.
 - ii) Reform of the clergy: abolition of simony (the purchase of ecclesiastical offices or living for money) and nicolaism (clerical concubinage or marriage). Simony forbidden + celibacy enforced. Celibate clergy would then have no heirs to inherit "Church property" which, in effect, was the "Living + Loan Association of the agrarian poor."
 - iii) Freeing Church from lay control: giving the Bishop the right to name parsons and the Pope the right to name Bishops and the Cardinal Bishops only the right to elect the Pope. Securing + recovering the land which was the endowment of the parsonal, monasteries + dioceses.

II A. 4. The Inuestitura Controversy: Evolution of Imperium into Nation

- a) Bibliography: Walker, pp. 207-212 is a clear and fair treatment.
E. Bernheim, Quellen zur Geschichte des Investiturstreites. 2 vols., Leipzig, 1913.
J. N. Brooks, Lay Investiture and Its Relation to the Conflict of Empire & Papacy. London, 1940.
L. Tellenbach, Church, State & Christian Society at the Time of the Investiture Contest. Oxford University Press, Oxford, 1959.
Augustin Fliche, La Querelle des Investitures. Paris, 1946.
K. Sprandel, Der von Churru. Stuttgart, 1962.

b) The issue: the manner in which bishops were granted possession of ecclesiastical land (property) by their overlords. The Church, under the influence of the Gregorian Reform, could not admit the lay lord's pretensions to confer ecclesiastical or pastoral authority (potestas jurisdictionis) on the bishop.

c) Solution: Leo of Churru shows the distinction between the two powers, ecclesiastical and civil and the meaning of the symbols used for investiture (ring & staff = ecclesiastical, regalia = scepter = civil). This solution was first worked out in England (1107), used in France and finally accepted by the Holy Roman Empire in the Concordat of Worms, Sept. 23, 1122 and by Pope Calixtus II.

d) Result: The Carolingian and Ottonian dream of one politico-religious community was finally abandoned. The Imperium began to move toward the concept of "Nation", a civil authority which is separate from religious authority.

Investiture

Ch 10 I
II-III
Empire
all

II A 4. d. Result (cont.)

The emergence of civil authority (sovereignty) is among the more disputed areas of historical scholarship concerning the medieval period.

Bibliography:

Michael J. Wilks, The Problem of Sovereignty in the Later Middle Ages. Cambridge Univ. Press, Cambridge, 1964, xiii - 619.

Bernett D. Hill, Church and State in the Middle Ages. John Wiley & Sons, Inc., New York, 1975, xiii - 210.

Brian Tierney, The Crisis of Church and State 1050-1300. Prentice-Hall, Englewood Cliffs, 1964, xi - 211.

The issue for this course: The primacy of jurisdiction develops in the Western Church in contradistinction to an independent and sovereign civil authority. The primacy is elaborated in concepts and terms drawn from the sovereignty of civil authority.

The historical problem:

Sovereign civil authority emerged in Western Europe because:

- 1) Papal pretensions to abolish monarchy were foiled by national kings (W. Ullmann)
- 2) Christian doctrine always upheld "dualism" of civil and ecclesiastical authority (A. Fliche).
- 3) Some Popes betrayed #2 and fell into the unequal struggle of #1 Gregory VII? Innocent III? Innocent IV? Boniface VIII? (Brian Tierney)

II
A.

5. The Western Medieval "Spiritual Ideal":

Bibliography: Walker, pp. 225-255.

Hubert Jedin & John Dolan (Editors), Handbook of Church History II (From the High Middle Ages to the Eve of the Reformation). Herder (Freiburg) & Palm (New York), 1970, xxiv + 776. This book is now the classic treatment of this period.

Charles Homer Haskins, The Rise of the Universities. Cornell University Press, Ithaca, N.Y., 1966, xi + 107.

James A. Weisheipl, O.P., Francis Thomas d' Aquino: his Life, Thought and Works. Doubleday, Garden City, 1974, xi + 464.

Jean Leclercq, François Vandenbroucke and Louis Bouyer, The Spirituality of the Middle Ages (volume II of A History of Christian Spirituality). Desclée Co. Inc., N.Y., 1968, x + 602. The three volumes of this series are the standard work on this subject in English.

Major consideration: Once the "wet blanket" of the Ottonian politico-religious community was removed from Western man, perhaps the most creative period in Western history commenced. The task or goal is to find new forms of society.

- a) religious order (canon regular, contemplatives, mendicants) develop new forms of community & government
- b) scholasticism: rise of the universities (university & parliament are medieval creations more lasting in their effect than cathedrals)
- c) mysticism:
 - i) Brant mystik - soul is bride (bride) of Christ → Christian life is imitation of Christ, even in details: excess in "spiritual Franciscans" - Latin Father of the Church.
 - ii) Wesley mystik - man has natural desire to know & to love full reality. This appetite can be fulfilled only by the Triune God. Philosophical influence of scholasticism - Dominican order and emphasis on the Greek Father's deification. eg Meister Eckhart, O.P. (1260-1326).

II A. 6. Decline of the Papacy:

Bibliography: Welker, pp. 262-280.

Denys Hay, Europe in the Fourteenth & Fifteenth Centuries.

Holt, Rinehart & Winston, Inc., New York, 1966, x-421.

Francis Oakley, Council Over Pope? Herder & Herder, New York, 1969, 1-190.

Brian Tierney, The Crisis of Church and State: 1050-1300. Prentice Hall, Englewood Cliffs, New Jersey, 1964.

George Mallat, The Popes at Avignon. New York, 1963.

University of
Paderborn

Major consideration: The creativity of the medieval period was especially operative in the emergence of new forms of society. An attempt was made to reorganize the Church as a parliament of "nations".

1309 Pope Clement I (Bedard de Louth) under the influence of Philip IV of France moves the Papacy to Avignon: heavy papal taxation ensues.

1377 St Catherine of Siena succeeds in bringing Gregory XI back to Rome

1378 Election of Urban VI (Cacchione Traversari of Lodi), mental break down, +1389. Robert of Geneva elected as Pope by Cardinals, Avignon, Clement VII (1378-94)

bag of tricks
1384

1409 Pisa: Cardinals elect Peter Philargi of Milan as Pope Alexander V in order to heal schism between Roman & Avignon claimants to Papacy

1414: Xos: 1st Emperor Sigismund opens Council of Constance. Martin V (Otto Colonna) elected Pope Martin V (1415-1431). End of the Great Western Schism: vote at Constance in by nation

The Schism was the occasion for Conciliarism (Munition of Padua, Conrad of Helldhausen, Heinrich of Langenstein, Pierre d'Ailly & John Gerson) i.e., Council is over Pope and Pope must call Council every ten years.

II B. Historical Theory: Augustin Fliche (1884-1951)

Life: born Montpellier, France Nov. 19, 1884; died at Montpellier, Nov. 20, 1951. University of Paris doctorate 1912. Professor of Medieval History, University of Montpellier, 1919-1946. His 1912 dissertation Le Règne de Philippe I^{er}, roi de France 1060-1106. Contains in germ the heart of his thesis which he will develop in his later works: La Polémique religieuse à l'époque de Grégoire VII (Paris, 1914); Les Grégoriens (1916); Saint Grégoire VII (1920); La Réforme grégorienne in 3 volumes (1924-27); L'Évolution de l'Europe 883-1125 + La Chrétienté médiévale. He was editor with Augr. Victor Naudin of the Histoire de l'Église depuis les origines jusqu'à nos jours which began to be published in 1934 + Fliche edited 15 volumes of the series before his death.

Theory:

- 1) The Western Church, as we know it today is the product of the Gregorian Reform.
- 2) The "spiritual ideals" of Western Europe, the "spiritual expectations" of Western European culture, take their rise and have remained fairly constant in and since the Gregorian Reform.
- 3) The continuity of Western European culture is intimately associated with the adaptation of the Gregorian "spiritual ideals" to the changing conditions of Western society.

H.J. Ryan. 7

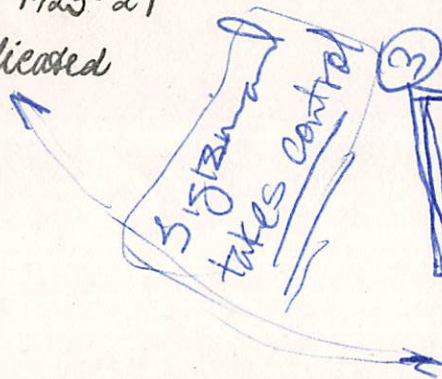
Popes During the Great Western Schism (1378-1417)

Avignon

Clement VII Sept. 20, 1378-94
(Robert of Geneva)

Benedict XIII 1394-May 23, 1423
(Pedro de Luna)

Clement VIII 1423-29
Abdicated



Rome

Urban VI April 8, 1378-89 (Benedictus Prignano)
Bari

Boniface IX 1389-04 (Piero Tomacelli)
Naples

Innocent VII 1404-06 (Cosimo di Migliorati)
Bologna

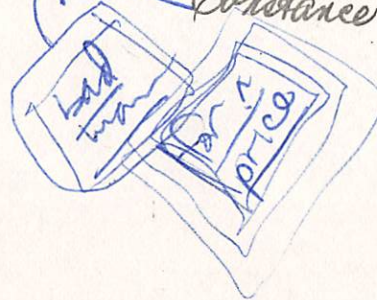
Gregory XII 1406-15 (Angelo Corario)
Venice
Abdicated July 4, 1415

Martin V Nov. 11, 1417-1431
(Otto Colonna)
Rome

Lisa

Alexander V 1409-10 (Petrus Philargos)

John XXIII 1410-May 29, 1415
Deposed by the Council of
Constance (Baldassare Coscia)
Bologna



Proposed Solutions:

- 1) The Way of an Ecumenical Council
- 2) The Way of Convention (mutual agreement between the claimants)
- 3) The Way of Cession (all abdicate)

TW Renaissance + Reformation:

A. Renaissance: cf. Walker, pp. 262-280. Walker's treatment of this theme is excellent.

1. Bibliography:

- W. K. Ferguson, The Renaissance in Historical Thought. Boston, 1948.
" " Europe in Transition 1300-1520. Boston, 1963.
- Paul Oscar Kristeller, Renaissance Thought. New York, 1961.
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(pictorial art reflects
world vision & contemporary
age - realistic)

TH
A.

2. Point of Inquiry: What was the Renaissance? What influence did the Renaissance have on the Reformation?

a) Unscholarly Theory: (based on Jacob Burckhardt's Die Kultur der Renaissance in Italien, 1860, in which B. proposed that medieval man had been "dreaming or half-awake" under a veil woven of "faith, illusion and childish prepossession". The Renaissance, according to B., saw the beginning of human individuality and the objective treatment of this world.) Popularized, this notion became in many high school textbooks something like the following: The Renaissance was that period of Western history when medieval man realized his subjectivity and individuality, began to experiment with the material world & social structures and art forms. The search for individual freedom resulted in choosing classical models in art, literature & government. This search for expression of new-found individuality & subjectivity, once it entered the realm of religion, challenged the medieval Church and the result was the Reformation.

N.B. This popular, unscholarly theory, is untenable. Yet it is an enduring myth which is so pervasive that it must be rejected if the student is to have a balanced and informed view of the Reformation. If one ascribes to this untenable theory concerning the Renaissance, the period of the Reformation becomes so distorted that the Reformation as it actually took place becomes unrecoverable; the religious motivation and the concerns of the Reformers contrary to their actions and their own writings, and one substitutes the category of a priori rhetoric for the sources of the period in searching for historical

under-
standing

h) Initial Considerations: What was the Renaissance?

i) social: Petrarch (1304-74), Boccaccio (1313-75), Salutati (1331-1406), Leonardo Bruni (1369-1444), Ficino (1398-1481), Pontano (1426-1503).

— upper-middle class, civil servants in service of the new rulers (eg. Visconti & Sforza of Milan, Della Scala of Verona, Este of Ferrara, Malatesta of Rimini, Medici of Florence, Bentivoglio of Bologna)

— the movement at most involved 1/10 of 1% of population
— the movement came at different times to different countries

ii) political: 1) intricate balance of the city-states of northern Italy against the invasions of France [Nations/states founded]

2) Aragon dominates Naples & Sicily

3) Papal States intervene in Italian politics, key role of Pius II (1458-64) Amus Silvius Piccolomini.

4) The rise of Hapsburg power: Charles V

Bibliography:

Edward Armstrong, The Emperor Charles V. Macmillan, London, 2 vols., 1929.

Gertrude von Schwarzenfeld, Charles V: Father of Europe. Hollier & Carter, London, 1957, X-307.

William Stirling-Maxwell, The Christen Life of Emperor Charles V. John C. Nimmo, London, 1891, LII-528. with genealogical charts (invaluable!).

Th
2 b

iii) religion: Basis of scholarly theory of the Renaissance which is proposed by P. O. Kristeller + C.

Trinkaus

Theory: The Renaissance was fundamentally a Christian age. To support this theory Kristeller + Trinkaus emphasize 4 elements in the writings of the leaders of the Italian Renaissance

2) Rhetorical Theology:

Positive thrust: theology is a discipline directly related to living a holy life; use models of classical literature to persuade to virtuous living. Theology is meant to formulate religious truth in a manner that would move men to live in accord with it.

Negative results: use of satire against university "establishment" theology; undermined philosophical and metaphysical analysis and thus rendered irrelevant scholastic theology of medieval period, leads to dichotomy between faith & reason.

Wesermystik
turned on
itself.

β) Philological + Historical Criticism of Scripture:

Positive thrust: appreciation of Christian sources

Negative results: lack of understanding of "development" from first centuries of Christian era to 16th century. Period of Christian origins romanticised into a "Golden Age" which in fact never existed.

γ) Strong Emphasis on Preaching (Theology of the Word)

Positive thrust: stressed doctrine of Trinity, Incarnation, unity and dignity of all men

III
2 + iii
8

through God's grace, love + providence: Application of WESEN MYSTIK of the medieval mystics.

Negative Result: Little emphasis on sacraments, visible structure of Christian community (worshipping group under bishop and bishop joined in communion with Bishop of Rome) and communion of saints (Mary, indulgences, relics). Result was "divided" for popular part of the "uneducated" community.

8) Use of Classical Themes in art + literature:

Positive thrust: enhanced appeal of religious messages; belief in a "primitive revelation" given before Christianity, e.g., 'pagan mythology was hidden Christian truth' (Boccaccio), aspirations of humanity met by Christian revelation; openness to non-Christian religions

Negative results: basic unity of religious insight comes from common desires of a common humanity, not from God; religious reform can never disrupt "peace with God + concord with our neighbor"; thus, in fact making institutional reform impossible

Conclusion: As a Christian movement the Renaissance was deeply religious and extended the medieval ideal of Wesenmystik. The Reformation does NOT directly flow from the Renaissance or directly react to the Renaissance. The Reformation is a parallel religious movement which stems from Blattmystik. Furthermore, the Renaissance was not Christianised by the Counter-Reformation. The Catholic Counter-Reformation proceeds from a thoroughly Christian Renaissance.

III. A. 2. b) iv Economic

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M. Mollat, P. Johansen, M. Postan, A. Saporì, D. Verlinde, "L'economie européenne aux deux derniers siècles du moyen âge" Relazioni del X Congresso Internazionale de Scienze Storiche, III, Florence, 1957, 655-811.
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II A. 2. k iv) economic

f) Level of Inquiry: If the Reformation was, unlike the Renaissance, a broadly based movement involving large numbers of the ordinary folk of Europe, ought one not inquire into what the life of the ordinary European was like during the period of the Reformation? How many people were living during the period in Europe? How did they earn their living? What sort of life did they lead? Was Europe prosperous during the Renaissance + Reformation or was this a time of economic hardship? The Reformation is not an abstraction. It was a movement that occurred in a human context, that sprung from and influenced the life-situation of millions of people. What was the life-situation of these people?

g) What was the general economic climate of the West between 1300 + 1600?

traditional approach: general + remarkable prosperity, although Black Death of 1348 was temporary disruption. Assumption is that artistic + intellectual activity of the period required prosperity to exist. Therefore the period was generally prosperous.

W. H. Ferguson + C. Cipolla: After Black Death Italy recovered first and prosperity of Italian cities was cause of Renaissance. Prosperity spread from Italy in gradual general European recovery.

M. Bader: Black Death was salutary actually in stopping wild expansionism of 14th Century + returned Europe to a viable economy

* R. S. Lopez, H. A. Miskimin, M. Postan: After 1348-50, even deeper depression increased by inflation in sixteenth century. [This theme seems sound].

The immediate Ancestors and Descendants of the Emperor Charles V., and his Brothers and Sisters.

2nd, Bianca-Maria, sis. = MAXIMILIAN (Arch-bishop of of Giov. Gal. Sforza, duke of Austria) I., Duke of Milan; m. 1494.	2nd, Germaine, dau. of = FERDINAND (the Catholic) = 1st, Isabella (the Catho- Jean de Foix, Vi- V., King of Aragon comte de Bourbonne, and Naples, d. 1452; d. 1489; m. 1500. d. 1516.
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Margaret, b. 1460; d. 1530; m. Phillipsbert,
D. of Savoy.

Philip (the Handsome) I., K. of Spain, b. 1478; = Juana, Q. of Spain, b. 1482;
d. 1555. d. 1555.

Eleanor, b. '1498; d. 1668; m. 1st, 1519, Emanuel the Great, K. of Portugal; 2nd, 1580, Francis I., K. of France.

CHARLES V., Emperor, b. 1500; d. 1558; m. 1526, Isabella, dau. of Emanuel the Great, K. of Portugal, (by the Infanta Maria, dau. of Ferdinand and Isabella the Catholic), b. 1503; d. 1589.

Isabella, b. 1501; d. 1527;
m. Christian II, K. of
Denmark.

Dorotea, m. Frederick, Count Palatine. Christina, b. 1523; m. 1st, 1534; Francesco - Maria-Sforza, D. of Milan; 2nd, 1541, Francis, D. of Lorraine.

Ferdinand I., Emperor, b. 1608: d. 1564; m. Anna, Q. of Hungary and Bohemia.

Maximilian II., Em-
peror, b. 1827; d.
1876; m. Mary, dau.
of Emp. Charles V.

Mary, b. 1505; d.
1558; m. Lewis, K.
of Hungary and
Bohemia.

Juan, P. of Brazil,
b. 1537; d. 1554;
m. Juana, dau. of
Emp. Charles V.

Catherine, b. 1507;
d. 1577; m. John
III., K. of Por-
tugal.

Mary, b. 1577; d.
1545; m. Philip
II., K. of Spain.

By first marriage.

Mary, b. 1820.	Charles, d. young.
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Philip II., K. of Spain,
b. 1527 d. 1599; m.
1st, 1543, Mary, dau. of
John III., K. of Portu-
gal; 2nd, 1554, Mary,
Q. of England; 3rd,
1560, Elizabeth, dau.
of Henry II., K. of
France; 4th, 1570,
Anna, dau. of Emp.
Maximilian II.

Mary, b. 1528; Fernando,
d. 1603; m. b. 1529;
Maximilian d. young.
(K. of Bohe-
mia, after-
wards) II.,
Emperor.

Juana, b. 1835; d. 1878; m. 1852.
 Juan, P. of Brazil. Regent of Spain, 1834-1839.

Sebastian, K. of
Portugal, b.
1554; d. 1578.

ILLEGITIMATE CHILDREN OF CHARLES V

By Margaret Vangest. 1
Margaret, b. 1922; d. 1
1986; m. 1st, Alex-
sandro de Medici;
2nd, Octavio Far-
nese, D. of Parma. d

Don John of Austria,
b. 1545; d. 1578.

By Mothers Unknown.
Juana, Piramo-Conrado.
d. 1530.

Alexander, D. of Parma,
b. 1545; d. 1592.

By first marriage.

Don Carlos, d. 1545;
d. 1568.

By third marriage.

Isabella Clara Eugenia, b.
1566; d. 1633; m. Arch-
duke Albert, son of
Emp. Maximilian II.

Catherine, b. 1567;
d. 1597; m. Charles
Emanuel, D. of
Savoy.

By fourth marriage.

Fernando, b. 1571; d. 1578.
Carlos Lorenzo, b. 1573; d. 1575.
Diego, b. 1575; d. 1582.
Maria, b. 1580; d. 1583.

Philip III., K. of
Spain, b. 1578;
d. 1621.

Martin Luther (Nov. 10, 1483 - Feb. 18, 1546)

Contribution: The principle of Protestantism is basically reflected in the person of Martin Luther. There is scarcely a single instance in history in which one individual has such significance in a tremendous historic upheaval as Martin Luther assumed in the Reformation. In Luther two central themes of the Reformation were clearly reflected:
(1) the renovation of the fundamental message of the Gospel;
(2) the establishment of a more practical & personal means of presenting it.

(Cross)
Dealing point of Interpretation

Cross Interpretum: Why and how did Martin Luther evolve his understanding of Christianity from 1516 - 1521?

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Luther 2

Robert D. Preus, The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena. Concordia, St. Louis, 1970, 461.

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Jared Wickes, Jr., Man Yearning for Grace: Luther's Early Spiritual Teaching. Corpus, Washington, 1968, XI-410.

J. A. Gieseler, The Meaning of Righteousness in Paul: A Linguistic and Theological Enquiry. Cambridge Univ. Press, New York & Cambridge, 1972, XII-255.

→ how to make gospel relevant - "there were."
Statement: X'tians in middle ages

Justice → ^{Greek} δικαιοσύνη → ^{Hebrew} צדקה
Latin Righteousness

Although it seems impossible to date it precisely, Luther's "discovery of the gospel" occurred as he struggled with the meaning of the biblical term justitia (righteousness) in his lectures on Romans, Galatians & Hebrews. By July, 1519 at the Disputation of Leipzig, Luther voiced his opposition to the infallibility of Councils and the Primacy of the Pope. How did Luther move from the condemnation of the abuser in preaching indulgences (95 theses of Oct. 31, 1517) to this deeper & more fundamental position? The three great works of 1520, An Appeal to the Liberty of the German Nation, On the Babylonian Captivity of the Church and The Liberty of A Christian Man. These three works lay the groundwork for a comprehensive system of Christianity. ^{Not system but gospel} The Babylonian Captivity struck a blow at the sacramental system & the sacrifice of the Mass. On Christian Liberty articulated the primacy of scripture, the priesthood of the laity and the doctrine of justification by faith alone.

Luther's Prime Concern: ^{word capacity (sacramental) - Divine Creation} How can the sinner find peace with God?

Luther 3

The emergence of the "modern mind"; 3 revolutions

- 1) Copernican revolution - ^{affirmation} rejection of ^{cosmic humility} heliocentric theory of universe
- 2) Lutheraan revolution - religion is more subjective than Communiterian
- 3) Kantian revolution ("Copernican revolution in philosophy" - the epistemological problem (Graded the diversity of some impressions, how can we explain the unity of intellectual knowledge) demands a radical dichotomy between the phenomenon (which is intellectually unknowable, and the noumenon)

2B In general, Kantian philosophy "fits" better with the Lutheraan understanding of Christianity than any other conceptualization of the New Testament message.

The issue in the Reformation period dealt with a most fundamental question: What is life all about? This general question took three general forms in the three groupings of Western Christianity in the 16th century.

Catholic: How do I live in the Spirit-filled community, the New Covenant?

schema: Father → Son = Christ → Spirit {Community → SS} → Christ → Father
^{Trinity relation}
^{historical theologian} [Christ ← Bible] ^{Sacrament}

Luther: How can the sinner find peace with God?

schema: Father → Christ
 ↓
 Word
 ↓
 SS } judgment → Spirit [Community] → God
 forensic justification assurance of

Calvin: How do I give glory to God?

schema: Father's judgment → Christ
 absolute, antecedent, [preluparian], predetermination
 ↓
 Word
 ↓
 SS } "Conversion" experience of assurance of } gathered Community
 Hear "Word" }
 Speak " } → God

Luther *

In the period 1516-1519 and more explicitly from 1520 to 1522 Luther raised a question which until the present time has dominated Christian religious thought. If the central question of the Reformation may be expressed as "What is life all about?" in the three classical reformulations of it in the Catholic, Lutheran and Reformed (Calvinist) traditions, it was Martin Luther who insisted that the relationship between what the Christian community believed and what was revealed by God had to be clearly spelled out in order properly to answer the fundamental question.

To grapple with this issue raised by Martin Luther the Roman Catholic Church has convoked three ecumenical councils; Trent (1545-1565), Vatican I (1869-1870) and Vatican II (Oct. 11, 1962-Dec. 8, 1965).

This issue, the relationship between what the Christian community believe and what God has revealed, dominates every aspect of the history of Christianity from the 16th century to the present day.

Luther raised the question on the basis of a much disputed passage in Paul's Epistle to the Romans. Luther's answer to the question varied. Central to his answer is a "rhetorical identity" between the Incarnate Word of God (Christ) and the Scripture. Luther was in no way a "Fundamentalist" - a position which would give exhaustive existential identity to Christ and the text of Scripture. He believed strongly that the Spirit dwelt in the

Luther 5

Community (gemeinde), was operative in the community & instructing the community as to the meaning of Scripture. How does one know what the community believes is true? Luther answers that if the community believes what is revealed, it believes what is true.

Luther had trusted the 'Christian Prince' to insure this process of reform & reflection & reevaluation of the gemeinde. The "Prince" used the reform of the gemeinde for their own secular purposes. Towards the end of his life Luther became even strident in his disillusionment with the gemeinde and insists that even those who have accepted his reform ideas must address the issue which he raised.

Text: Roman 1, 16-17

For I am not ashamed of the Gospel News: it is the power of God saving all who have faith - Jews first, but Greeks as well - since this is what reveals the justice of God to us: it shows how faith leads to faith, or as scripture says: The upright man finds life through faith.

οὐ γάρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γάρ
For I am not ashamed of the Gospel power for
θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,
of God it is to salvation to everyone believing

Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. δικαιοσύνη γάρ
to Jew both firstly and to Greek righteousness for
θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως
of God in it is revealed from faith

Letter 6

Εἰς πίστιν, καθὼς γέγραπται ὁ δὲ
to faith as it has been written: Now the

δίκαιος ἐκ πίστεως ῥησεται.
just man by faith will live.

What is δικαιοσύνη and how is it related to δίκαιος?

The gospel (good news) now manifests, as never before, God's basic attitude toward men — or better, God's activity in reconciling men to himself in Christ. Apart from the gospel, only divine wrath is revealed (Rom 1, 18 et seq.). This contrast of "uprightness" (δικαιοσύνη) and "wrath" (ὀργή) suggests that Paul is speaking of a quality in God (cf. Rom. 3, 5; 3, 21; 3, 22; 3, 25; 3, 26; + 10, 3), although it is not always such in Paul's letters. In Phil 3, 9; 2 Cor 5, 21 δικαιοσύνη refers to something communicated to men.

δικαιοσύνη is not a static quality in God but the action of God in maintaining the covenant. In Phil 3, 9; 1 Cor 1, 30 and 2 Cor 5, 21 this action of God is considered in its effect, i.e., we are taken up into and share the δικαιοσύνη as the Christian shares in Christ. How is the effect to be considered? Luther proposed a theory of righteousness, a justification by faith alone by which man is "pronounced just" while still remaining a sinner. Catholics insisted that the effect is not just a private relationship with Christ but that the δίκαιος becomes a new man, ethically righteous, no longer a sinner, whose behaviour should reflect the corporate Christ's righteousness, the risen life which he shares in the Spirit with Christ.

Study Questions: Rd 321 Final Exam

Section A: (10 points) This section will be in 2 parts and each part will count 5 points. This section will deal with objective data, (dates, persons, theories, issues)

Section B: (5 points) This section is the prepared, critical 2 page, typed, double-spaced, book review of O. Chadwick, The Reformation

Section C: (10 points + a 5 point bonus question for "Leetbreak ally")
150 - 200 words
This section will deal with the essay questions.
Prepare the following: outline & Essays

1. Why did the Western Church come to understand the primacy of the Roman See in terms of a primacy of jurisdiction? - best theory
2. What was the Gregorian Reform?
3. What institutions (social, religious, political & economic) fleshed out the principle of self-determination in the medieval West?
4. What was the Renaissance and what influence did it have on the Reformation? don't follow Burghardt
5. When and why did Luther leave the Communion of the Church?

H.J. Ryan. V.J.

HISTORY OF CHRISTIANITY PART II (RS 321)
Outline of Williston Walker's
A HISTORY OF THE CHRISTIAN CHURCH

- I. The CHRISTOLOGICAL CONTROVERSIES (pp. 131-139)
 - A. Two Angles:
 1. A practical absorption of His humanity into divinity (Alexandria).
 2. Two Separate Beings (Antioch).
 - B. APOLLINARIS (Bishop of Laodicea, ?-c.390).
 1. nicene decision supporter- friend of ATHANASTIUS
 2. Only the body was Human.
 - a. Jesus had body and animal soul of man.
 - b. But reasoning spirit of the Logos.
 3. Rome opposed 377& 382// Antioch 379//Second Ecumenical Council (Constantinople) 381.
 - C. SCHOOL OF ANTIOCH
 1. GREGORY OF NAZIANZUS vs. Apollinaris.
 2. DIODORUS (founder, ?-394).
 - a. In X. were 2 persons in moral rather than essential union.
 - b. Disciples of D.:
 - i) THEODORE OF MOPSUESTIA
 - a) God and man in X. constitute one person--prosochon.
 - b) Conjunction of will between the Logos and the man Jesus.
 - ii) NESTORIUS:
 - a) Would not admit that there were in X. 2 persons.
 - b) Emphasise the reality and completeness of the human and divine in the X-ians Lord and the conjunction of will between them.
 - D. THE ALEXANDRIAN INTERPRETATION: CYRIL.
 1. Greek concept of Salvation: full making divine of the Human.
 2. "One physis (nature) of the Word, and it made flesh"; i.e., one concrete existence centered in the Word.
 - E. THE MOTHER OF GOD.
 1. Nestorius "Mother of Christ": "for that which is born of flesh is flesh."
 2. Cyril: fight.
 - F. THE COUNCIL OF EPHESUS (431).
 1. Cyril vs. Nestorius.
 2. "We therefore acknowledge our Lord J.C. ...complete God and complete man...A union of the two nature has been made, therefore we confess one X.... The holy Virgin is Theotokos, because God the Word was made flesh and became man, and from her conception united with Himself the temple received from her."
 - G. DIOSCURUS, FLAVIAN AND LEO.
 1. Flavian vs Eutyches: E. out for he said, "I confess that our Lord was of two natures before the union (i.e., the incarnation), but after the union one nature."
 2. Leo and the Tome (June 449).
 - H. THE COUNCIL OF CHALCEDON.
 1. Western victory
 2. Creed: We, then following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord J.C., the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood in all this like us,

(Oregon in ref.)

i) ref. Pap ^{1st}: out Eugenik
Election Secrecy of Nicholas II 1059 -
Papal elect cardinal only

ii) ref. clergy - simony → Nicodism →
iii) free church from lay control

Cluny Sept. 11, 910

I.

H.

2.(cont.)

without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, in two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same Son and Only-begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the creed of the holy Fathers has handed down to us."

II. THE EAST DIVIDED (pp. 140-145).

A. Creed of Chalcedon unacceptable to many Orientals

B. The Monophysite Revolt.

1. (457) Timothy the Cat, Peter the Fuller and Acacius.

2. The Henoticon of Zeno and the Document of Hormizdas.

C. JUSTINIAN'S POLICY

1. Church department of the state.

2. establishment of a Cyrillic-Chalcedonian orthodoxy.

D. JUSTINIAN AS A THEOLOGICAL POLITICIAN

1. Cyrillic interpretation of the creed of Chalcedon was the only "orthodox" understanding.

2. Egypt and Syria remain monophysite.

E. EGYPT, ABYSSINIA, AND SYRIA, AND EVEN ARMENIA.

III. CATASTROPHES AND FURTHER CONTROVERSIES IN THE EAST. (pp. 145-150)

A. The Monothelite Controversy.

1. Sergius (Constantinople) "X. acted by one divine-human energy."

2. Popes John IV (640-2) and Constant II (642-668) condemn this view.

B. The Sixth General Council (680)

1. said, "X. was declared to have 'two natural wills or willing.... not contrary one to the other...but His human will follows, not as subject to His divine and omnipotent will.'"

C. The Image Controversy.

D. John of Damascus

1. The Fountain of Knowledge (complete, systematic presentation of the theology of the East).

2. Chalcedonian symbol consonant with the views of Cyril.

IV. THE CONSTITUTIONAL DEVELOPMENT OF THE CHURCH. (pp. 150-152)

A. Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

B. The Clergy

1. Celibacy (in the west)

2. Bishops

C. Catechumens, Confirmation.

V. PUBLIC WORSHIP AND SACRED SEASONS. (pp. 152-155)

A. The Lord's Supper

1. Use of Lectionaries in the 4th cen.

2. The Lord's Supper was at once a sacrifice and a communion.

V.

B. Epiphany and Christmas

VI. POPULAR CHRISTIANITY (pp. 155-157)

A. Martyrs

B. Relics and Images: "Their wide-spread use is illustrated by the statute of the 7th General Council (787), 'If any bishop from this time forward is found consecrating a temple without holy relics, he shall be deposed as a transgressor of the ecclesiastical traditions.'"

VII. SOME WESTERN CHARACTERISTICS (pp. 157-158)

A. No theological leader between Cyprian (d. 258) and Ambrose (340?-397).

B. West view of Christianity under Judicial rather than, like the East, under philosophical aspects.

VIII. Jerome (pp. 158-159)

A. Pope Damasus commissions work on Bible revision: N.T. 388, O.T. from the Hebrew; result is the VULGATE.

B. De Viris Illustribus (biographical dictionary of X-ian writers).

IX. AUGUSTINE (pp. 160-168)

A. A.'s Youth

B. A.'s Conversion (late summer 368).

C. Augustine of the Trinity.

D. The Significance of X.'s Death.

E. Grace and Salvation.

F. The Church and the Sacraments, "The churches of Christ contain it to be an inherent principle, that without baptism and partaking of the Supper of the Lord it is impossible for any man to attain either to the kingdom of God or to salvation and everlasting life."

G. The City of God. (412-426).

X. THE PELAGIAN CONTROVERSY (pp. 168-170)

A. Pelagius' Teachings

1. Disciple of Celestius

2. didn't reject grace; but to him grace was remission of sins in baptism and general divine teaching.

B. Augustine vs. Pelagius

C. Condemned in so-called Third General Council in Ephesus (431).

XI. GREGORY THE GREAT (pp. 172-175).

A. Life of Gregory (540-604)

B. Gregory Increases Papal Authority

1. "Gregory was convinced that 'to all who know the Gospel it is apparent that by the Lord's voice the care of the whole church was committed to the holy Apostle and prince of all the Apostles, Peter.'"

2. Reaches into England with the Gospel.

C. Gregory's Theology

1. Augustinian

2. Purgatory (Matt. 5:26 and 1 Cor. 3:11-15).

THE MIDDLE AGES TO THE CLOSE OF THE INSTITUTION CONTROVERSY

I. MISSIONS IN THE BRITISH ISLANDS

A. St. Patrick (c. 389-461)

- I.
 - B. Christianity in Scotland.
 - 1. Columba (512-597).
 - 2. Iona.
 - C. Roman Missionaries in England.
 - D. Roman Authority Triumphs
- II. CONTINENTAL MISSIONS AND PAPAL GROWTH (pp. 183-185)
 - A. Frankish Church and Rulers.
 - B. Boniface (680?-754).
- III. THE FRANKS AND THE PAPACY. (pp.185-187)
 - A. Gregory III and Charles Martel (789) then Pippin the Short.
 - B. The States of the Church.
- IV. CHARLEMAGNE (pp. 187-189).
 - A. Charlemagne's conquests.
 - B. Charlemagne Crowned Emperor (by Pope Leo III on X-mas day 800).
 - C. Charlemagne as Theological Guide.
- V. ECCLESIASTICAL INSTITUTIONS. (pp.189-190).
 - A. The Parish System (6th cen.)
 - B. Metropolitans and Archbishops.
 - C. Confession.
- VI. COLLAPSING EMPIRE AND RISING PAPACY.
 - A. Louis the Pious (814-840)
 - B. Treaty of Verdun (843)
 - 1. Lothair--Frankish Italy and the valley of the Rhone and the imperial title (843-855).
 - 2. Louis (843-875) -- region east of the Rhine "the German".
 - 3. Charles the Bald (843-877) --modern France and eventually the imperial crown.
 - C. Doctrinal Controversies.
 - 1. Lord's presence in the Supper.
 - 2. Predestination to life and death.
 - D. The Pseudo-Isidorian Decretals: Sovereignty of Papacy.
 - E. Papacy Advanced by Nicholas I (858-867): Photian Schism (863).
- VII. PAPAL DECLINE AND RENEWAL BY THE REVIVED EMPIRE
 - A. the Regeneration of Germany
 - 1. Carolingian line ends in 911 -- tribal divisions:
 - a. Bavaria
 - b. Swabia
 - c. Saxony
 - d. Franconia
 - e. Lorraine.
 - 2. Otto I (936-973)
 - B. Holy Roman Empire.
 - C. The Emperors and the Papacy.
- VIII. REFORM MOVEMENTS (pp.198-201)
 - A. The Monastery of Cluny.
 - B. Aims of the Cluny Reform.
 - C. Henry III rescues the Papacy.
- IX. THE REFORM PARTY SECURES THE PAPACY.
 - A. Leo IX (1049-1054).

IX.

- B. The College of the Cardinals
- C. Greek and Latin Churches Divided: Karularian Schism(1054).

X. THE PAPACY BREAKS WITH THE EMPIRE. (pp.204-207).

- A. The Investiture Struggle.
- B. The Papacy seeks independence.
- C. Reform in Papal elections.
- D. Alexander II advances Papal Authority (1061-1063).

XI. HILDEBRAND AND HENRY IV. (pp.208-210).

- A. Dictatus : "The the Roman Church was founded by God alone." "That the Roman pontiff alone can with right be called universal." "That he alone can depose or reinstate bishops.: :That he alone may use (i.e.,dispose of) the imperial insignia." "That it may be permitted him to depose Emperors." "That he himself may be judged of no one." "That he may absolve subjects from their fealty to wicked men."
- B. Hildebrand excommunicates Henry on February22,1076, releivess him of all imperial power-- presents untimatum: REPENTAND SUBMIT TO PAPAL AUTHORIY!!!

XII. THE STRUGGLE ENDS IN COMPROMISE. (pp.211-212):The Concordat of Worms (1122)

- A.Elections of bishops and abbots in Germany wefe to be free and in canonical form.
- B. The Emperor remounced investiture with ring and staff.

XIII.THE GREEK CHURCH AFTER THE PICTURE CONTROVERSY (pp213-214).

- A. The Isaurian Dynasty.
- B. The Paulicians.

XIV. THE SPREAD OF THE CHURCH (pp.214-215).

THE LATER MIDDLE AGES

I. THE CRUSADES(pp.219-224).

- A. Economic conditions=deepening religious feeling (11th cen.)
- B. Seljuk Turks take Asia Minor in 1071--pilgrimages impossible.
- C. 1st Crusade (1096-Aug.12,1099)--Godfrey of Bouillon= Protector of the Holy Sepulchre.
 - 1. The Templars (Hugo de Payens 1119)
 - 2. The Hospitallers or Knights of St. John (Raymond du Puy 1120-1160?).
 - 3. The Twutonic Knights (1190)
- D. The 2nd Crusade (1147-1148);(Bernard of Clarivaux and Louis VII of France).
- E. The3rd Crusade (11-89-1192)
 - 1. Frederick Barbarossa (1152-1190).
 - 2. King Philip Augustus of France (1197-1223).
 - 3. King Richard "Coeur de Lion" of England (1189-1199).
- F. The 4th Crusade (1202-1204).
- G. The Children's Crusade (1212)
- H. The 5th Crusade (1218-1221)
- I. The 6th Crusade-- Emperor Frederick II (1212-1250); 1228 treaty with Sultan of Egypt (lost holy lands permanently in 1244).

II. NEW RELIGIOUS MOVEMENTS (pp.225-227).

- A. The Cistercians (Benedictine monk, Robert of Montier in 1098).
- B. Bernard of Clairvaux (1090-1158).
- C. Arnold of Brescia (?-1155).
- D. Peter of Bruys (?-1130?).

III. ANTICHRURCHLY SECTS. (pp.227-232).

- A. The Cathari, alias: the "Pure," or Albigenses, from Albi.
 - 1. circa 1200.
 - 2. Dualists, like the ancient Manichaeans (i.e., God of light and the God of Darkness).
- B. Waldenses (Valdez or Waldo, a rich merchant of Lyons 1176)
 - 1. "Apostolic Poverty"
 - 2. Third Lateran Council (1179) refuses to give them permission to preach. (Excommunicated in 1184).
- C. Crusade Against the Cathari (Innocent III, 1209-1229).
- D. The Inquisitions.
 - 1. Pope Innocent III (1198-1216) held that heresy, as treason against God, was of even greater heinousness than treason against a King.
 - 2. Expanded under Gregory IX. (1227-1241).

IV. THE DOMINICANS AND FRANCISCANS (pp.232-238).

- A. Dominic and the Dominicans (1170-1221)
 - 1. Fourth Lateran Council (1215) refused papal approval for the forming of a new order.
 - 2. He would win men, as did his example, Paul, by Preaching.
- B. Francis of Assisi. (1182-1226)
 - 1. Feb. 24, 1208: words of X. to the Apostles (cf. Matt. 10).
 - 2. sought Innocent III approval- okayed.
 - 3. Francis was a poor organizer---Cardinal Ugolino of Ostia (Pope Gregory IX)
- C. Divisions Among the Franciscans.
 - 1. The divisions in the Franciscan order over emphasis on a simple life of Christ-like poverty on those who valued numbers, power, and influence.
 - 2. The "spirituals".

V. EARLY SCHOLASTICISM (pp.238-242).

- A. The Beginnings of Scholasticism.
 - 1. Debate over "universals"
 - 2. Positions taken:
 - a. realists: universals exist apart from & antecedent to the individual object--ante rem.
 - b. moderate realists: universals existed only in connection w/ individual objects--in re.
 - c. nominalists: universals were only abstract names for the resemblances of individuals, and had no other existence than in thought--post rem.
- B. Anselm (1033-1109).
 - 1. Cur Deus homo: on Atonement.
 - 2. "I believe, that I may understand."
- C. Abelard (1079-1142).
 - 1. Heloise.
 - 2. Sic et non-- Yes and No.
- D. Hugo and Peter Lombard (1097-1141; ?-1160, respectively).

V.

E.Greek Philosophy Introduced.

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VI. THE UNIVERSITIES (pp.243-244).

A. Mutual protective associations of Students.

B. trivium (grammar, rhetoric and dialectics or logic),
quadrivium (astronomy, arithmetic, geometry and music)

VII. HIGH SCHOLASTICISM AND ITS THEOLOGY (pp.244-252).

A. The Great Schoolmen

1. Alexander Hales (?-1245).

2. Albertus Magnus (1193?-1280).

B. Thomas Aquinas (1225-1274).

1. Summa Theologia (1265-1274).

2. friend of Bonaventura.

3. Aquinas' Theology;

a. no distinction between "soul" and "spirit"

b. ex opere operato.c. transubstantiation.

d. private confessions.

e. indulgences.

f. purgatory.

C. Duns Scotus.1265?-1308).

1. much in theology is philosophically improbable.

2. Mary and the "immaculate conception."

D. William of Occam (?-1349?).

1. attacked any form of "realism"--only individual objects exist.

2. "Yet actual knowledge of thing in themselves men do not have, only of mental concept; this led him to the conclusion that no theological doctrines are philosophically provable."

VIII. THE MYSTICS (pp.252-255).

A. Meister Eckhart (1260-1327).

B. John Tauler (1300?-1361).

C. "Friends of God."

D. John of Ruysbroeck (1293-1381).

E. Gerhard Groot (1340-1384).

F. Florentius Radewyn (1350-1400) and the Brethren of the Common Life.

G. Thomas a Kempis (1380?-1471) and Imitation of Christ.

H. Mystical Extravagances: Pantheisms.

1. Amalrich of Bena (?-1204).

2. Averroes (1126-1198).

IX. MISSIONS AND DEFEATS (pp.256-257).

X. THE PAPACY AT ITS HEIGHT AND ITS DECLINE (pp.257-263).

A. Henry II and Thomas Becket. (1154-1189; the former).

B. Innocent III. (1198-1216).

C. The Papacy at the height of its power.

D. Boniface VIII and Philip the Fair. (1294-1303; 1285-1314, respectively).

E. Papacy removes to Avignon.

F. Canon Law.

XI. THE PAPACY IN AVIGNON (pp.263-267).

A. Critics of the Papal claims.

XI.

- B. English Limitation of Papal powers.
- C. The papal taxes.
- D. The Schism.

XII. WYCLIF AND HUSS (pp.267-274).

- A. John Wyclif (1328?-1384).
 - 1. On Civil Lordship.
 - 2. "poor Priests".
- B. John Huss (1373-1415).
 - 1. De Ecclesia (On the Church).
 - 2. cup to the Laity in the Lord's Supper.
- C. Bohemia in Revolt.
 - 1. The Utraquists (communion in both bread and wine).
 - 2. The Taborits.

XIII. THE REFORMING COUNCILS (pp.274-280).

- A. The Conciliar Idea.
- B. The Council of Pisa(1409).
- C. The Council of Constance (1414); church as a constitutional monarchy.
- D. The Council of Basel(1433).
- E. Efforts to United Christendom.
- F. Failure of the Council of Basel.
